CHRISTIAN ACHIEVEMENT IN AMERICA

Christian Achievement in America

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CHRISTIAN ACHIEVEMENT IN AMERICA

BY

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INTRODUCTORY NOTE

THE UNITED STATES is commonly accounted a Christian nation, and yet comparatively few of our people recognize the worth of our Christian heritage or appreciate what Christianity has done for the land in which we live. It has been the aim of the author herein to set forth in a concise yet comprehensive manner the progress which religion has made in this country. A work of this character must of necessity have many limitations. Since each chapter might readily have been expanded into a volume, it has been no easy task to decide just what should be said or how much to omit. Within the limits of a volume of moderate size the attempt has been made to tell the story as fully and completely as possible. The topical method has been followed in the belief that it adds strength and vividness to the narrative and will enhance the value of the work as a book of reference.

FRANK G. BEARDSLEY.

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CHAPTER I.

RELIGIOUS SETTLEMENTS IN THE NEW WORLD.

The character of any country, to a great extent, is determined by the influence and character of its early settlers. Other circumstances ultimately may modify conditions, but the principle still holds good and may justly be regarded as axiomatic. It will be no difficult problem, therefore, to discover the origin of the religious life of the American people since that life and the institutions growing out of it can be traced to the religious principles and convictions of the early colonists, to whose faith, courage and devotion, subsequent ages must ever remain indebted.

It was by no mere chance or accident that the early settlers of this country brought to our shores such principles as they did. Nations do not drift helplessly down the stream of time, like some barque without rudder or compass or sail, tossed hither and thither by fate or at the tempest's fitful will, but back of the forces which determine national

character there is an overruling Providence that presides over the destinies of men and of nations. Of this fact we have no clearer evidence than that afforded by the growth and development of the American republic.

The careful student of history cannot fail to note that events seemed to have been so timed and shaped that the early settlers of this country should, in the main, have been both Christian and Protestant. By right of discovery and priority of claim this continent properly belonged to Spain and by her the first attempts at colonization were made. These efforts were destined to failure so far at least as concerns the territory now embraced within the United States. For a time indeed Spanish domination bade fair to extend over the entire new world. The work of conquest and subjugation proceeded with great rapidity, and accompanying the armed forces were priests and friars of the various Catholic orders, for mingled with his dreams of conquest the Spaniard hoped for the Christianization of his new possessions, and prosperous missions with thousands of native converts flourished in New Mexico and the Floridas. Of these scarce a vestige now remains. Writing from a Roman Catholic standpoint of the failure of

Spanish missions, Bishop O'Gorman says: "Over a hundred thousand of the aborigines were brought to the knowledge of Christianity, and introduced, if not into the palace, at least into the antechamber of civilization. It was a glorious work, and the recital of it impresses us by the vastness and success of the toil. Yet, as we look around us today, we can find nothing of it that remains. Names of saints in melodious Spanish stand out from the maps in all that section where the Spanish monk trod, toiled and died. A few thousand Christian Indians, descendants of those they converted and civilized, still survive in New Mexico and Arizona, and that is all."[1]

Even more pretentious were the settlements and missions of the French, under whose auspices a second attempt at the Catholic colonization of North America was made. The underlying motive in the settlement of New France was commercial prosperity rather than the conquests and laurels of war. The colonization of this region progressed slowly, but at length a chain of French trading posts and French missions extended from Quebec to the Gulf of Mexico. Intermar-

1 A History of the Roman Catholic Church in the U. S., p. 112.

riage with the natives gave to the French a powerful and lasting prestige. Arduous and self-sacrificing efforts were put forth by the missionary Fathers to convert the natives to the Catholic faith, but in spite of the most encouraging prospects, the French and Indian War, coming when it did, proved fatal to the civilization, institutions and religion of France in the New World. "Within the present domain of the United States the entire results of a century and a half of French colonization and evangelization may be summed up as follows: In Maine, a thousand Catholic Indians remain, to remind one of the time when, as it is boldly claimed, the whole Indian population of that province were either converted or under Jesuit training. In like manner, a scanty score of thousands of Catholic Indians on various reservations in the remote West represent the time when, at the end of the French domination, 'all the North American Indians were more or less extensively converted' to Catholic Christianity, 'all had the gospel preached to them.' "[2]

The colonists who were calculated to influence most deeply American life and character fled from the religious intolerance of

[2] L. W. Bacon's A History of American Christianity, p. 23.

the Old World that they might enjoy freedom of conscience and worship in the new. That men could honestly differ in their religious views and yet dwell together in peace was then a principle undreamed of. Conformity to the established order in England was required of all. Refusal to conform meant restriction, persecution, and even death. Persecutions for non-conformity were so severe that multitudes who were dissatisfied with the worship and life of the state church fled to the continent and upwards of a thousand of such exiles found a home in Holland. Among them was the church of the Pilgrims, which having been organized at Scrooby, England, made its way through many difficulties and settled at Leyden in 1608. In spite of poverty the church prospered and grew until it embraced upwards of three hundred persons within its communion. In witness of the quiet and unpretentious life of the Pilgrims at Leyden, the Dutch Magistrates said: "These English have lived among us now these twelve years, and yet we never had any suit or accusation against any of them."[3]

At length, in 1620, that they might found

3 Bradford's History of Plimoth Plantation, p. 27. (Edition printed by order of Gen'l Court, 1901.)

a commonwealth in which they could enjoy the customs and language of the Mother Country with freedom of conscience, and where they could bring up their children in accordance with English ideals, they decided to leave Holland and seek a home in the New World. It was no easy task to embark upon an enterprise fraught with so many perils and in which there were innumerable difficulties both financial and otherwise, but the Pilgrims, men of sturdy mold that they were, could not be daunted by ordinary hardships and difficulties. "We are well weaned," wrote John Robinson, "from the delicate milk of the mother-country, and inured to the difficulties of a strange land the people are industrious and frugal. We are knit together as a body in a most sacred covenant of the Lord, of the violation whereof we make great conscience, and by virtue whereof we hold ourselves strictly tied to all care of each other's good and of the whole. It is not with us as with men whom small things can discourage."[4]

To accomplish their purpose two small vessels were procured, the Mayflower and the Speedwell, in which about a hundred per-

[4] Abridged from the letter of Robinson and Brewster to Sir Edwin Sandys. Quoted in Bradford's History, pp. 41-43.

sons set sail for this new experiment across the seas. Religious services were held before their departure and their pastor, John Robinson, expressing his regrets that the Reformed churches had been able to go no farther than the instruments of their reformation, Luther and Calvin, counseled them thus: "I charge you before God and his blessed angels to follow me no farther than I have followed Christ, for I am confident that the Lord has more truth and light yet to break forth from his holy word."[5] Sailing from Delfthaven and touching at various points on the English coast, the Speedwell proved unseaworthy so that the Mayflower was obliged to proceed on alone. Reaching New England in December they effected a landing on the 21st of the month at Plymouth, where the first settlement was made. It was expected that the remainder of the church with their pastor should eventually join them, but their hopes were never fully realized, Robinson dying before he could join them, and only a part of those left behind at Leyden ever ventured across the ocean to join their brethren at Plymouth, where untold sufferings and hardships were experi-

5 Edward Winslow's Hypocrisie Unmasked, p. 97.

enced by the colonists before the success of their undertaking was assured.

For nearly a decade the colony at Plymouth remained alone, but in 1628 the Puritan Exodus, which peopled New England with colonists, commenced with the settlement of Salem. The Pilgrims and Puritans differed radically in their views. The Pilgrims not only believed in a more simple form of worship and church government, but they were also Separatists, that is, they had withdrawn or separated from the state church in England and they believed in the separation of church and state. The Puritans simply sought for a purer form of worship and had no thought of separating from the Church of England. Francis Higginson, on sailing from the Mother Country, is reputed to have said: "We will not say, as the Separatists were wont to say at their leaving England, 'Farewell, Babylon! Farewell, Rome!' But we will say, 'Farewell, dear England!' Farewell, the Church of God in England, and all the Christian friends there!"[6] In the new world the Puritans sought for freedom from the corruptions and abuses of the English Church. But when they reached New England they found that

[6] Cotton Mather's Magnalia, III, p. 74.

they had so much in common with the Pilgrims that they fashioned their churches after the model of the church at Plymouth, although they did not depart from the idea of the Establishment. Theirs was to be a purer church but a state church still. During the next ten or twelve years the Puritans emigrated from England by the thousands and coming as they did from the cultured middle classes, notwithstanding some of their early hardships and privations, within a few years they grew to be a large and prosperous colony.

The colonies of New Haven and Connecticut were founded by Puritans who had first come to Massachusetts Bay, while the first settlers of Rhode Island were refugees who had fled from the intolerance of Massachusetts. Hither Roger Williams went and through his influence a charter was obtained for the colony in 1643. Religious liberty was granted to all and for this reason many persecuted Baptists and Quakers contributed to the upbuilding of this colony.

While the colony of the Pilgrims at Plymouth was yet in its infancy the Dutch colonization of the New Netherlands had begun. The first permanent settlement was effected near Albany in 1623 by a party of

Walloons. Although the settlers of this colony were members of the Dutch Reformed Church, they did not come solely from religious motives. They enjoyed freedom of conscience at home, so that they did not have that incentive to spur them on and the principal reason for their coming was to enlarge the dominion of Holland and widen the scope of her trade. Churches were soon established, but the growth of the colony religiously and otherwise was slow. At the time of the English occupancy of New York, as it then came to be called, there were but six ministers in a population numbering ten thousand souls.

Pennsylvania was purchased by William Penn that he might found an asylum for the persecuted members of the Society of Friends or Quakers as they were derisively called because their founder, George Fox, had said that he quaked or trembled at the mere mention of the name of God. The Quakers were a pious, inoffensive, and peace-loving folk who were cruelly persecuted in England because of their peculiar ways and on emigrating to America, members of this sect received even more violent treatment at the hands of the authorities of Massachusetts Bay, where four of their number were

hanged on Boston common for their defiance of the laws enacted against them. Large numbers of them found a refuge in Pennsylvania and for many years exercised a controlling influence over the life of that colony, although other emigrants were soon attracted in large numbers by the religious freedom which was granted to all. As early as 1683 a party of Mennonites under the leadership of their minister, the learned Pastorius, settled at Germantown. This was the beginning of the German immigration which was to become so prominent a factor in the commonwealth and which afforded a nucleus for the "Pennsylvania Dutch" element in the colony. At a later time large numbers of Lutheran and Reformed Germans found a home in Pennsylvania. Still later the Scotch Irish Presbyterians took up their abode along the Susquehanna and entering into the Cumberland valley, they became an important element not only in Pennsylvania but in Virginia, North Carolina, Kentucky and elsewhere.

New Jersey was settled largely by the Quakers and at an early date the yearly meeting of Burlington was set up. Newark, however, had already been founded by Puritans from Connecticut and considerable

numbers of Scotch Covenanters who had fled from the persecutions of James II. also found a home in the colony. Delaware was originally settled by a colony of Swedish Lutherans in 1638, but seventeen years later it was annexed by Peter Stuyvesant to the New Netherlands, whence it became an English province by the conquest of 1664. Maryland was colonized by Lord Baltimore as a place of refuge for persecuted Roman Catholics but religious toleration was granted to all and within a few years the Protestants were in the ascendency.

The earliest of all of the English colonial experiments was that of Virginia, where the first settlement was made at Jamestown in 1607. It has not been supposed that the Virginia colonists were deeply imbued with religious principles, yet it is a significant fact that one of the reasons for granting the first charter was the propagation "of the Christian religion to such people as yet live in darkness and miserable ignorance of the true knowledge and worship of God."[7] Notwithstanding the presence of many fortune hunters and dissolute characters, Rev. Robert Hunt, a godly divine, came among the early emigrants and the church was one of

[7] Hening's Statutes at Large, Vol. I, p. 58.

the first institutions in the colony. Owing to adverse conditions the development of Virginia progressed slowly, but during the days of the English Commonwealth large numbers of the Cavaliers found a refuge there. Religion languished chiefly from the scarcity of clergy and the distance from the English Establishment, which had the spiritual oversight of the people.

North and South Carolina nominally were Episcopalian, but the religious life of these colonies was decidedly heterogeneous owing to the diverse elements which comprised the population. There were Puritans from New England, Huguenots from France who had been driven into exile by the revocation of the Edict of Nantes, adventurers from Barbadoes, emigrants from Ireland, Scotland and the Netherlands, dissenters from England, besides Baptists, Papists and Quakers from the Old World and the new. If any one influence may be said to have been more wide-reaching than the rest, it was that of the Society of Friends, which at one time numbered about one-seventh of the entire population in North Carolina. Georgia was founded in 1733 by General Oglethorpe to afford an asylum for insolvent debtors, who were cruelly treated in the old

world, and to furnish a refuge for any who were persecuted for conscience's sake. Many Moravians, a pious but persecuted sect from Austria, found a home in the colony. John and Charles Wesley labored for a time in Savannah and it was here that George Whitefield, founded his orphanage, whence he was accustomed to go forth on his evangelizing tours in this country and abroad.

Divergent as these elements were which entered into the religious life of the colonies, it certainly was providential for the future of the American people that they should have been so thoroughly Christian and Protestant, for if it be true in any sense that the character of a nation is determined by its founders, from this brief survey we can readily discover why the influence of religion in our country should have been so potent, so persistent and so pervasive.

CHAPTER II.

EVANGELIZATION OF THE INDIANS.

The attitude of the early colonists towards the American Indians has been greatly misunderstood if not misrepresented. The general impression has prevailed that the colonists were characterized by unfairness, cruelty and bad faith in their transactions with the natives. This view is erroneous. In Pennsylvania, as is well known, the natives were treated with all fairness and justice. The Dutch of the New Netherlands acquired the title to their lands by purchase. In New England the Puritans seem to have been quite as honorable in their dealings with the Indians as the Quakers of Pennsylvania. Up to the time of King Philip's War in 1675 scarcely a foot-breadth of soil was occupied without a fair equivalent being given in exchange.[1] Whatever may be said of subsequent times, in the early colonial days the Indians for the most part were fairly dealt with. Not only was there a disposition towards fairness, but faithful and consistent

1 Dwight's New England Travels, Vol. I, p. 167.

efforts were put forth to ameliorate the condition of the natives and convert them to Christianity.

Among the reasons which influenced the Pilgrims to remove to New England, Bradford mentions: "Lastly (and which was not least), a great hope and inward zeal they had of laying some good foundation, or at least to make some way thereunto, for the propagating and advancing the gospel of the kingdom of Christ in those remote parts of the world; yea, though they should be but even as stepping stones unto others for the performing of so great a work."[2] In the charter of the Puritans of Massachusetts there was a no less definte purpose to "win and incite the natives of the country to the knowledge and obedience of the only true God and Savior of mankind and the Christian faith, which, in our royal intention and the adventurers' free profession, is the principal end of this plantation." To remember this purpose, the figure of an Indian was placed upon the seal of the colony with the Macedonian inscription "Come over and help us." In the charter of Virginia the declaration is found of undertaking "a work which may, by the Providence of Almighty God,

[2] History of Plimoth Plantation, p 32.

hereafter tend to the glory of his Divine Majesty, in propagating of the Christian religion to such people as yet live in darkness and miserable ignorance of the true knowledge and worship of God, and may in time bring the infidels and savages living in those parts to human civility and to a settled and quiet government."[3]

Attempts at native evangelization were early made in Virginia and the New Netherlands, but the most successful Indian Missions were those in New England. The earliest method of procedure was to introduce Indian youth into Puritan households and train them in the ways of religion and Christian civilization. Of this we have a graphic account in "New England's First Fruits," published in 1642:

"Divers of the Indian children, boys and girls, we have received into our houses, who are long since civilized, and in subjection to us, painful and handy in their business, and can speak our language familiarly; divers of whom can read English, and begin to understand in their measure, the grounds of the Christian religion; some of them are able to give us account of the sermons they hear,

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3 Hening's Statutes at Large (Virginia.) Published N. Y., 1823, Vol. I, p. 58.

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and of the word read and expounded in our families."

The first systematic efforts at Indian evangelization were made by the Mayhews and John Elliot. Rev. Thomas Mayhew and his son, Rev. Thomas Mayhew, Jr., commenced their work at Martha's Vineyard in Plymouth Colony about 1643. For many years this work was carried on sucessfully. In 1652 the first Indian church was organized and by 1664 it was estimated that there were fifteen hundred "praying Indians" under the care of the mission.

Even more notable were the labors of Rev. John Elliot, the Apostle to the Indians, who was born in England in 1604, was educated at Cambridge University, and came to Boston in 1631. A year later he was installed as pastor of the church at Roxbury, Massachusetts. He took an active interest in mission work among the Indians and about 1643 with a captive Pequot as his instructor commenced the study of the Indian language that he might be able to preach to the savages in their native tongue. One of his earliest attempts in this direction was on an October day in 1646, when, accompanied by two others, he preached in the wigwam of Waubon at Nonantum. On this occasion,

however, owing to his lack of familiarity with the language, he did not attempt to pray in the Indian tongue. During his discourse he repeated the ten commandments and dwelt upon the curse under which men were who disobeyed them. He presented Christ as their only hope of salvation and then pictured to them the joys of Heaven and the terrible pains of Hell. The natives seemed deeply impressed by his message and propounded a number of questions, among which they asked "How they might come to know Jesus Christ?" To which Elliot replied that such knowledge came through reading or hearing the word of God, by meditation, and prayer. They also wished to know "whether Jesus Christ did understand, or God did understand Indian prayers," to which the answer was given that "God made Indian men just as He made English men, and if He made them both He knew all that was within them, their words and thoughts, so He knew the prayers of Indian men because He had made them."[4] After another meeting or two favorable results were manifest among the Indians and it was reported that Waubon himself had begun the prac-

[4] Massachusetts Historical Society's Collections, 3rd Series, IV, pp. 3-8.

tice of prayer. This was the beginning of a long and successful work among the natives.

To further this work and to remove the "praying Indians" from contamination with heathenism a town was established at Nonantum, where Elliot undertook to instruct them in the habits of civilized life. The Massachusetts legislature endorsed these efforts and in 1647 voted an appropriation of ten pounds to Elliot for what he had done. Contributions from Puritan friends across the sea also began to pour in and in 1649 the Long Parliament, under the leadership of Oliver Cromwell, established a corporation known as "The President and Society for the Propagation of the Gospel in New England" and authorized it to receive contributions from the churches throughout England and Wales. The results, at first, were small, but within a few years they became of increasing proportions and in the aggregate several thousand pounds sterling were contributed for the work of Elliot and the Mayhews in New England.

Nonantum proving too small and its location being too near the English settlements, a second Indian town was laid out at Natick, whither many removed from Nonantum. Houses were erected for the inhabitants and

with some small assistance from an English carpenter, a large frame building was constructed for church and school purposes. For the organization of this community Mr. Elliot contrived an ingenious form of government based upon the eighteenth chapter of Exodus, with rulers of tens, fifties and the hundred. Natick became a model for other native communities and by 1674 there were fourteen Indian towns with eleven hundred Christians in them. With the organization of churches Mr. Elliot proceeded more cautiously and it was not until 1660 that the first Indian church under his care was organized. A few others were subsequently formed in other Indian communities, but the number never was large.

The crowning work of John Elliot was his translation of the Bible into the Indian tongue. It was no easy task to render the inspired record from the Greek and Hebrew idioms with all their subtleties of meaning into a barren and barbarous language. We can realize somewhat the immensity of the undertaking when we take into consideration the fact that several years were required for nearly a hundred English and American scholars to give us our revised version of the Scriptures upon the basis of the version

of King James. Elliot wrought alone and with no help from former translations, for there were none, yet in spite of overwhelming difficulties he persisted until success crowned his efforts. The New Testament was published at Cambridge, Mass., in 1661, and it was followed by the publication of the Old Testament two years later. This was the first Bible printed in America. Elliot rendered several other works into the Indian tongue—"A Catechism," an "Indian Psalter," an "Indian Primer," besides a translation of Baxter's "Call," Bayley's "Practice of Piety," etc.

King Philip's War in 1675 proved disastrous to the work of Indian Missions in New England. Some of the more recent converts lapsed back into paganism and united with Philip in his contest with the whites. The great bulk of the "praying Indians," however, remained firm, but situated as they were between contending factions, they bore the brunt of the conflict. They were distrusted by the whites and bitterly hated by their dusky brethren, so that when the contest was ended their numbers were sadly diminished and they never fully recovered the ground which had been lost. Elliot continued his labors among them almost to the

time of his death, in 1690, and when he passed away his mantle fell upon other shoulders, but it was a dying race for which they labored and the New England Indian has long since ceased to exist. The work which they did, however, was not in vain and the effort itself proved the sincerity of the Puritan's motives in attempting to uplift the natives about him.

In the lower colonies Indian evangelization was not neglected. More or less contemporaneously with the labors of Elliot and the Mayhews, successful mission work was carried on in New York by the Reformed Dutch and the Episcopalians, the Dutch Liturgy and the English Prayer Book being translated into the Mohawk tongue for use among the natives. Mission work was also carried on by the Swedish Lutherans, and attempts were not wanting in Virginia and the South to win the natives to the Christian faith.

The Great Awakening which visited the colonies from 1735-1743 gave a fresh impetus to Indian missions. In 1734, just on the eve of the Awakening, Rev. John Sergeant, who had been a tutor at Yale College, commenced his labors as a missionary among the Indians in the Housatonic Valley in

Massachusetts. Notwithstanding the opposition of Dutch traders on the Hudson who sold rum to the natives, he was untiring in his efforts for their salvation and at the time of his death in 1749 he had forty-two communicants in his congregation besides a still larger number who had been baptized. He had succeeded in gathering the Indians into a village at Stockbridge, where he undertook the education of their children, teaching the boys agriculture and manual labor, and instructing the girls in the arts of domestic life. Jonathan Edwards, the noted theologian and metaphysician, after his dismissal from the church at Northampton, took up the work which Sergeant had laid down and for several years devoted himself in self-sacrificing toil to the dusky savages in the vicinity of Stockbridge. The Indians in this section requited the labors which had been expended in their behalf by loyal service to the colonies during the Revolutionary War.

The most conspicuous name in this period was that of David Brainerd, who labored among the Indians of Connecticut, Pennsylvania and New Jersey. Reared in New England and educated at Yale College, he was ordained by the Presbytery of Newark in

1744. A year before his ordination he labored at Kaunaumeek, a remote point in the wilderness between Stockbridge, Mass., and Albany, New York, but his great work was at Crossweeksung, on the forks of the Delaware, whither he went after ordination and where he met with remarkable success in his efforts for the conversion of the natives. In less than a year seventy-seven persons were baptized and of his work he wrote: "What amazing things hath God wrought in this space of time for this people! What a surprising change appears in their tempers and behavior! How are morose and savage pagans transformed into agreeable and humble Christians! and drunken howlings turned into devout and fervent praises to God!"[5]

In 1746 he visited the Indians on the Susquehanna River and there contracted the dread disease consumption, from which, after a heroic fight for life, he died at the home of Jonathan Edwards, in Northampton, Mass., Oct. 9th, 1747. Although his missionary activities were confined to four short years, time was no measure for the influence of one who could say: "I cared not where or how I lived or what hardships I went

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[5] Memoirs of David Brainerd. Edited by J. M. Sherwood, p. 249.

through if I could gain souls for Christ. While I was asleep I dreamed of these things: when I was awake the first thing I thought of was this great work. All my desire was for the conversion of the heathen and all my hope was in God. . . . I declare, now I am dying, I would not have spent my life otherwise for the whole world."[6]

The Memoirs of Brainerd, prepared after his death by Jonathan Edwards, have done much to stimulate missionary activity and to rouse the church to labor for the conversion of the heathen throughout the world. Henry Martyn read the book and became the father of modern missions in India. Replying to the question as to what could be done to revive the work of God in the world, John Wesley said: "Let every preacher read carefully over the 'Life of David Brainerd.' Let us be followers of him, as he was of Christ, in absolute self-devotion, in total deadness to the world, and in fervent love to God and man. Let us but secure this point and the world will fall under our feet."

Rev. Eleazar Wheelock of Lebanon, Connecticut, was an efficient worker in promoting the evangelization of the Indians. He

[6] Memoirs, pp. 111, 112, 312.

received into his home to be educated a Mohegan youth, Samson Occum by name, who became a distinguished Indian preacher and the author of the hymn, "Awakened by Sinai's Awful Sound." Encouraged by his success in educating Occum, Wheelock was led to establish a school for training native youths, with the idea of fitting them to serve as missionaries among their own people. Joshua Moor, a farmer in the vicinity, contributed a house and two acres of land for the purpose and the institution was named in his honor "Moor's Charity School," which was opened at Lebanon in 1757. During the next few years several Indian youths were educated, some of whom rendered efficient service among their own race, while others afterwards lapsed back into savagery. Ultimately the school developed into Dartmouth College, which was endowed in part with funds solicited by Occum in England.

In 1766, after having spent a year and a half among the Senecas, Samuel Kirkland, a graduate of Princeton College who had studied under Dr. Wheelock, commenced his labors among the Oneida Indians in New York. Through his influence the Oneidas and Tuscaroras took a neutral position at the outbreak of the Revolution and when

they could no longer be restrained from entering upon the warpath he persuaded them to unite with the American forces and he was commissioned as a chaplain in the Revolutionary Army. At the close of hostilities he resumed his missionary labors and in 1793 was instrumental in establishing the Hamilton Oneida Academy, an institution for educating white and Indian youths, which afterwards was chartered as Hamilton College.

In support of these early missionary activities, in which the Congregationalists and Presbyterians took a part, considerable assistance was received from England and also from the "Scotch Society for Propagating Christian Knowledge." In 1762 the Congregational pastors of Massachusetts secured from the General Court of the colony a charter for the "Society for Propagating Christian Knowledge Among the Indians of North America," but the British crown annulled this charter for fear that the proposed society might interfere with the work of the "Society for the Propagation of the Gospel in Foreign Parts," which was under the auspices of the Church of England.

The Moravians of Pennsylvania vigorously and successfully prosecuted missionary work

among the aborigines. The best known of their missionaries was David Zeisberger, who commenced his labors in 1749. He was first stationed among the Iroquois on the Susquehanna River, and was adopted into the tribe of the Onandagas, receiving the Indian name Ganouseracheri (On the Pumpkin). He met with varying degrees of success until in 1755, when his work was interrupted for several years by the outbreak of the French and Indian War. From 1763 onward he labored among the Delawares across the Alleghenys in Pennsylvania and Ohio. So complete was his success that on the eve of the American Revolution the Grand Council of the Delawares adopted the following: "Liberty is given the Christian religion, which the Council advises the entire nation to adopt. The Christian Indians are on an entire equality with the Delawares, all constituting together one nation. Christian Indians have like property rights in the nation's lands with the rest of the nation. Only converts may settle near the towns of the Christian Indians."[7]

During the Revolutionary War, Zeisberger, through his influence and diplomacy, succeeded in restraining the Iroquois and

7 Cf. Life and Times of David Zeisberger, by Edmund De Schweintz, (Philadelphia, 1870.)

Delawares from entering upon the warpath against the colonies. Notwithstanding their neutrality the Indians were suspected of disloyalty and their village at Gnaddenhutten, Ohio, was destroyed by Pennsylvania soldiery in 1782. Men, women and children were massacred indiscriminately. The remnant, with their missionaries, fled to the British garrison at Philadelphia for protection. While waiting for the barracks doors to be opened they were pelted with mud, bricks and stones. When asked how they could endure such abuse so patiently, they answered: "We thought of the suffering of Christ upon the cross and believed that if He could endure so much for us, we could endure a little for Him."

After this tragic and staggering blow to his work, and in spite of all difficulties, Zeisberger continued his heroic efforts to the time of his death in 1808, when he peacefully passed away at Goshen, Ohio, an Indian town in the Tuscarawas Valley. Others, from time to time, were associated with him in this work, and on the whole the Moravian Missions present an inspiring chapter in the history of evangelization among the American natives.

The Revolutionary War proved disastrous

to missionary activity and the years following were not especially fruitful, but in the renewed spiritual life which was occasioned by the religious Awakening of 1800 there was a revival of missionary interest and systematic efforts were put forth for the evangelization of the Indians. The Presbyterians were among the first to enter upon this work and in 1800 a "Standing Committee on Missions" was appointed. Missions were gradually developed among the Cherokees, Wyandots, Iroquois and other native tribes. This work was subsequently merged with that of the American Board, which had established a mission among the Cherokees in 1816. The Presbyterians afterwards opened missions of their own among the Indians and now carry on an extensive work in Indian Territory and elsewhere. The Methodists also commenced their missionary activities at an early date and other denominations have followed.

The most romantic missionary enterprise undertaken during the first half of the nineteenth century, both in its inception and outcome, was that of Dr. Marcus Whitman in Oregon. In that far-off territory the Nez Perce and Flathead Indians had learned something from trappers and explorers of a Supreme Being and the "Book of Heaven"

(the Bible). Four messengers were sent over the mountains and across the desolate prairies to learn more about God and the "Book of Heaven." At St. Louis they were kindly received by General Clark, Superintendent of Indian Affairs for the Northwest. He took them to the theatre and to the Roman Catholic church of which he was a member, but they were broken-hearted because they could not secure missionaries and the "Book" for which they had come. Two of them died at St. Louis, and a third on the homeward journey, so that but one ever returned to his people. Before leaving St. Louis, in an audience before General Clark, one of them said that they had come "over a trail of many moons from the setting sun," but disappointed in their quest, they were going back blind and empty-handed to their blind people. "My people sent me," he continued, "to get the white man's Book of Heaven. You took me to where you allow your women to dance, as we do not ours, and the Book was not there. You took me to where they worship the Great Spirit with candles, but the Book was not there. You showed me the images of good spirits and pictures of the good land beyond, but the Book was not among them. I am going back

the long, sad trail to my people of the dark land. You make my feet heavy with the burdens of gifts, and my moccasins will grow old in carrying them, but the Book is not among them. When I tell my poor blind people, after one more snow, in the big council, that I did not bring the Book, no word will be spoken by our old men or by our young braves. One by one they will rise up and go out in silence. My people will die in darkness, and they will go on the long path to the other hunting grounds. No white man will go with them and no white man's Book, to make the way plain. I have no more words."*

In response to a plaint so inexpressibly touching Marcus Whitman was sent by the American Board, in 1834, as a missionary to the Indians of Oregon. A flourishing mission was established in that territory.[8] In 1843, to prevent the British from gaining possession of the Northwest Territory, Dr. Whitman made a perilous trip across the country to the national capital at Washington. He experienced no little difficulty in convincing the authorities of the value of

*Cf. Mowry's "Marcus Whitman, pp. 36-49. Nixon's "How Marcus Whitman Saved Oregon," pp. 50-54.

[8] The Methodists had already established a mission in the Willamette Valley, about sixty miles from Vancouver.

that region and its importance to the American republic in the future. By leading an emigrant train of eight hundred settlers overland and making a permanent settlement in that territory, Dr. Whitman not only saved Oregon to the American Union, but succeeded in laying the foundations of a great commonwealth. A few years later, in 1847, Dr. Whitman and others were murdered by hostile Indians at the instigation of Jesuit priests, so it was alleged, but the work which he inaugurated was perpetuated and the Nez Perces are a Christian people today largely through the heroism, self-sacrifice and devotion of Marcus Whitman and his colaborers.

Throughout the nineteenth century missionary efforts on behalf of the Indians have been prosecuted vigorously and systematically, almost every religious denomination having a share in this important work. For the enlightenment of this people churches, schools and even colleges have been instituted in Indian Territory and on the various government reservations. As a consequence heathenism and barbarism are dying out among them and they are rapidly coming to a knowledge of the Christ.

While there have been many disappoint-

ments and failures in these three hundred years of Christian effort on behalf of the American aborigines, when we take into consideration how cruelly the Indian has been wronged, how he has been robbed of his possessions, and driven before an advancing civilization which he did not understand, on the whole the results which have been achieved have been remarkable and speak volumes for the self-denying labors which have been expended in this work.

CHAPTER III.

EDUCATION.

The American public school system is the child of the church. One of the purposes for which the Pilgrim Fathers came to the shores of New England was that their children might be trained and educated in the English language. The divines who came over at the time of the Puritan Exodus, for the most part, were graduates of Cambridge and Oxford and were imbued with a passion for education. The Dutch of the New Netherlands were accustomed to free public schools in their homes across the sea and it is not strange that at an early date they should have attempted to reproduce in this country the institutions of the Fatherland. Although the colonists of the James River settlement were to great extent adventurers who came in a quest for gold and could not be expected, therefore, to manifest so deep an interest in education, it is a significant fact nevertheless that the earliest attempts to found a school were made in the colony of Virginia.

A few years after the first settlement was made in Virginia an institution of learning was projected for the education of English and native children. Ten thousand acres of land were set apart for the "University of Henrico," as it was to be called, and fifteen hundred pounds sterling were collected by the Bishop of London to aid in the enterprise. A preparatory school was about to be opened at Charles City, but the whole undertaking came to an untimely end by the terrible massacre of 1622, and it is doubtful whether any actual instruction was ever offered in connection with this first attempt to found an American college.

Other attempts were afterwards made to institute schools in Virginia, but these could not be regarded as altogether successful, for as late as 1671, Governor Berkely wrote: "I thank God, there are no free schools nor printing, and I hope we shall not have these hundred years; for learning has brought disobedience and heresy and sects into the world, and printing has divulged them and libels against the best government. God keep us from both!"[1]

Although common school education in the South was greatly neglected, the Southern

[1] Hening's Statutes at Large (Virginia), II, p. 517.

planters in a measure atoned for the deficiency by employing private tutors for the young people of their households, this method of instruction being preferred to the public school. While but little provision was made for the great mass of the people, the children of the well-to-do planters were well trained both in the knowledge of books and in the amenities of polite society.

In 1633, the first free public school in America was established by the Dutch at New Amsterdam with Adam Roelandson as teacher. This school doubtless received its impulse from the following act passed by the West India Company in 1629: "The Patroons and the colonists shall, in particular, endeavor to find out ways and means whereby they may support a minister and schoolmaster, that thus the service of God and zeal for religion may not grow cool and be neglected among them."[2]

Other schools were instituted from time to time as necessity seemed to demand, but the population of the New Netherlands was small and the educational developments of the colony progressed slowly so that by 1656 there were only three schools in the whole province.

2 O'Callaghan, New York Colonial Documents, II, p. 557.

Noteworthy as were these early educational efforts and deserving as they are of the highest commendation, it is to New England that we must look for the principal developments in the origin of the American public school system. The Plymouth colonists, few in number and stricken with poverty, made no attempts to establish public schools for several years, such instruction as was received by the children being given to them by their parents in the home. But in the more prosperous colony of Massachusetts Bay efforts were put forth within three or four years after the first settlements were made to organize schools for the instruction of the youth.

In 1635, within five years after the first settlement of Boston, it was voted in town meeting that Philemon Parmount should serve as schoolmaster for nurturing the children in their midst. Thus were laid the foundations of the Boston Latin School, which has had a continuous existence from that day to this. A year later Daniel Maude was employed as teacher. In 1636 and 1637, respectively, schools were opened at Charlestown and Salem, Mass. These early schools were supported by voluntary subscriptions, but in 1639 the first school in America to be

supported by direct taxation upon the townspeople was established at Dorchester, Mass.

Schools, however, were multiplying so slowly that to remedy "the great neglect of many parents and masters in learning and labor" the General Court of Massachusetts in 1642 enacted "that in every town the chosen men appointed for managing the prudential affairs of the same shall henceforth stand charged with the care and redress of this evil, so as they shall be sufficiently punished by fines for the neglect thereof upon presentation to the grand jury, or any other information or complaint in any court within this jurisdiction."[3]

Five years later, in 1647, an ordinance was passed, which was of far greater significance in the educational history of our country because it marks the beginning of the American public school system. This ordinance virtually lies at the foundation of all subsequent school legislation and has rightly been termed "the mother of our school laws." So noteworthy were its provisions that it deserves to be quoted with considerable fullness. "It being one chief project of that old deluder, Satan, to keep men from the knowledge of the Scriptures, as, in

[3] Massachusetts Colonial Records, II p. 6.

former times, keeping them in an unknown tongue, so in these later times, by persuading from the use of tongues; so that at last the true sense and meaning of the original might be clouded and corrupted with false glosses of deceivers; and to the end that learning may not be buried in the graves of our forefathers, in church and commonwealth, the Lord assisting our endeavors:

"*It is therefore ordered* by this Court and authority thereof that every township within this jurisdiction, after the Lord hath increased them to the number of fifty householders, shall then forthwith appoint one within their town to teach all such children as shall resort to him, to write and read; whose wages shall be paid, either by the parents or masters of such children, or by the inhabitants in general, by way of supply, as the major part of those who order the prudentials of the town shall appoint; provided that those who send their children shall not be oppressed by paying much more than they can have them taught in adjoining towns.

"*And it is further ordered* that where any town shall increase to the number of one hundred families or householders, they shall set up a grammar-school, the master thereof

being able to instruct youths so far as they may be fitted for the university; and if any town neglect the performance hereof, above one year, then every such town shall pay five pounds per annum to the next such school, till they shall perform this order."[4]

In the Colony of Connecticut a school was opened at Hartford in 1639. At about the same time, possibly a little before, a school was opened in New Haven. In 1650 Connecticut enacted a law similar to that of Massachusetts providing for an elementary school in every town of fifty families and a grammar-school in every town of one hundred families. In Plymouth Colony the educational developments were more tardy, there being "no common school," as Bradford intimates, "for want of a fit person, or hitherto means to maintain one."[5] As has already been noted, the only instruction which the children received was that given in the home, but owing to the negligence of parents in this particular the General Court of the Colony, in 1658, advised the several townships that "they ought to take into their serious consideration that some course may be taken that in every town there may be a

4 Massachusetts Colonial Records, II, p. 203.

5 History of Plimoth Plantation, p. 194.

schoolmaster set up to train up children to reading and writing." Notwithstanding this admonition no public school seems to have been opened until 1671, when John Morton was employed as a schoolmaster in the town of Plymouth. In 1677 a law was enacted providing for the establishment of schools in towns of fifty families or upwards.

Before the colonial system of education in New England had thus been perfected and while the earliest schools were yet in their infancy, out of their slender resources the Puritans of Massachusetts, in 1636, had founded Harvard College. Whatever other hardships the colonists were ready to endure in establishing homes and laying the foundations of their commonwealth, they were unwilling to forego the privileges of religion and education. That they might have an able and learned ministry when the graduates of Cambridge and Oxford had passed away, this first institution of higher learning in the New World was established upon lines for which the English universities served as models. The college was opened at Newtowne, the name of which was changed to Cambridge in honor of the celebrated English university where many of the Puritan divines had received their education. In

1638 Rev. John Harvard died at Charlestown, bequeathing his library and one-half of his estate to the institution, which thereupon was named Harvard College in his honor. Although the college received numerous grants at different times from the Massachusetts legislature, its chief source of maintenance was the benefactions of its friends, and frequently it was hard pressed for funds with which to carry on its important work. Notwithstanding the manifold needs of the institution during the colonial days it enjoyed an honored history, and besides being the chief source whence the Puritan pulpits received their ministerial supply, it also performed an important function in helping to mold the public opinion which brought on the American Revolution.

In Connecticut Yale College was established in 1701. When the New Haven Colony was planted, the founding of a college was among its earliest projects, but adverse conditions kept the plan in abeyance for many years until 1698, when a synod of churches was ordered to have oversight of a proposed college and to select trustees for the same. The year following ten clergymen were chosen to act as trustees and at a meeting at Brantford in 1700 each trustee

brought a number of books and laying them on a table said: "These books I give for the founding of a college." The giving of those books and the measures thereupon adopted constitute the beginnings of Yale College. The same year a charter was granted by the New Haven legislature and in March, 1701, the school was opened for students at Killingworth. For several years the location of the college was somewhat unsettled but finally, in 1718, New Haven was selected as its permanent site. About the same time the institution received substantial aid in money and books through the benefactions of Elihu Yale, Governor of the East India Company, in whose honor the college was subsequently named. Another of its early benefactors was Bishop Berkely, who gave to the college ninety-six acres of land in Rhode Island, besides a thousand books for the library.

Dartmouth was the only other college established under Congregational auspices during the colonial era. It was opened originally as a school for Indians and received its charter from George III. of England. With the decadence of the native race in New England the school developed into a college of high order.

After various fruitless attempts the second

college in America was established in Virginia, in 1693, chiefly through the influence of Rev. James Blair, who succeeded not only in securing a royal charter but a grant of two thousand pounds also. With twenty-five hundred pounds that the planters had already contributed the success of the undertaking was assured. The purpose for which the college was founded was outlined in the charter: "That the church of Virginia may be furnished with a seminary of Ministers of the Gospel, and that the youth may be properly educated in good manners, and that the Christian faith may be propagated among the Western Indians to the glory of Almighty God; to make, found and establish a certain place of universal study or perpetual college of divinity, philosophy, languages and other good arts and sciences." The institution was located at Williamsburg, the capital of the colony, and in honor of their majesties, the king and queen of England, it was named the College of William and Mary. Generous provision was made for its maintenance. In accordance with the terms of the charter, the college was to receive, in addition to certain lands, all fees from the surveyor general's office, and one penny for each pound of tobacco exported

from Maryland and Virginia. With these resources it took rank accordingly as the best equipped institution of higher learning in America, and during the years which preceded the American Revolution trained many of the men who were destined to play an important part in that struggle.

King's College, afterwards Columbia, a second collegiate institution of the Episcopalians, was founded in the city of New York in 1754. It received a royal charter and besides the liberal grants which were received from George III., it was generously supported by contributions from the nobility and gentry of England and was aided by the "Society for the Propagation of the Gospel in Foreign Parts."

Princeton College, founded by the Presbyterians in 1748, was an outgrowth of the "Great Awakening." Prior to its establishment, William Tennent, one of the promoters of the "Awakening," had established a training school for ministers at Neshaminy, Penn., which was known as the "Log College." A party among the Presbyterians in the Middle Colonies, who were opposed to the revival, secured an enactment from the synod refusing licensure to candidates for the ministry unless they could produce a

diploma from a British or New England college. As this was intended as a blow against the "Log College," the friends of the revival in that section united in the organization of the "College of New Jersey," at it was first called. Through the influence of George Whitefield considerable funds for its maintenance and endowment were raised in England. The institution was first opened at Elizabethtown, but in 1752 it was permanently located at Princeton, and Nassau Hall, one of the oldest American college buildings now in use, was erected soon after. Like Harvard and the College of William and Mary, Princeton exerted a far-reaching influence during the Revolutionary struggle.

In 1775, upon the very threshold of the War for Independence, a second college of the Presbyterians was instituted at Hampden Sydney, Virginia.

Brown University was founded under Baptist influence in 1764, although the charter generously provided that fourteen of the thirty-six trustees should be affiliated with other religious denominations. No religious tests were to be required from students, it being enacted: "That into the liberal and Catholic institution shall never be admitted any religious tests. But on the

contrary all members hereof shall forever enjoy full, free, absolute, and uninterrupted liberty of conscience." The school was opened at Warren, Rhode Island, but in 1770 Providence was made its permanent home. It subsequently received its name from Nicholas Brown, an alumnus and one of the early benefactors of the institution.

Queen's College, now Rutgers, the only other denominational college chartered before the Revolutionary War, was established at New Brunswick, New Jersey, by the Reformed Dutch Church, in 1766.

All of these institutions suffered more or less from the effects of the struggle for independence, but with the return to peace there followed an era of expansion in the educational life of the nation. Colleges and universities, denominational and otherwise, multiplied on every hand until now they are numbered by the hundreds, almost every religious denomination having had some share in the development of this work.

The first school established by the Methodists was Cokesbury College, so named after Bishops Coke and Asbury, which was opened in 1785 at Abingdon, Maryland. Ten years later the college building was burned and Bishop Asbury wrote: "We have now a

second and confirmed account that Cokesbury College is consumed to ashes, a sacrifice of ten thousand pounds sterling in about ten years! . . . Its enemies may rejoice and its friends need not mourn. Would any man give me ten thousand per year to do and suffer again what I have done for that house, I would not do it. The Lord called neither Mr. Whitefield nor the Methodists to build colleges."[6]

No other attempts at college building were made by the denomination until 1831, when the Wesleyan University was opened at Middletown, Conn. Since that time numerous other colleges have been founded and the Methodists have borne an important part in the educational work of our country.

In 1833 Oberlin College was established under Congregational influences at Oberlin, Ohio. The founding of this institution is deserving of special mention for two reasons —it was the first college in the world to advocate the coeducation of the sexes, its example in this respect having since been followed by many other educational institutions both small and great throughout the country, and it was the first institution to

[6] Quoted from Buckley's A History of Methodists in U. S., p. 289.

open its doors on equal terms to white and colored students. The latter measure was adopted through the influence of Charles G. Finney, who refused to accept the professorship in theology unless such action were taken. The trustees were equally divided on the question and it was only carried by the decisive vote of the chair. This innovation created a furor in its day, but such have been the modifications in public opinion that at the present time there is scarcely an institution in the Northern States which refuses to admit colored students into its classes.

No mention has yet been made of the development of ministerial education, which constitutes an important element in the educational life of our country. In most instances the early colleges were instituted to serve as recruiting stations for the ministry, and while theology was one of the principal branches of instruction, practically no other training was offered to those who had the ministry in view. It consequently became customary for prominent ministers to take under their care one or more candidates for the ministry and much after the fashion of lawyers' or physicians' apprentices fit them for their work. In this manner some clergymen trained a large number of young men

for the ministerial profession. Of Dr. Nathaniel Emmons, who was pastor at Franklin, Mass., from 1773 to 1827, it was said that he prepared a hundred young men for the work of the ministry. In 1784 Dr. John Livingston of the Collegiate Church of New York City was appointed by the synod to act as professor of theology. The instruction was first given privately, but this work ultimately developed into the Theological Seminary of the Dutch Reformed Church, which was located at New Brunswick, New Jersey. In 1794 the Theological Seminary of the United Presbyterian Church, now at Xenia, Ohio, was founded at Service, Pa. The Congregationalists established a theological seminary at Andover, Mass., in 1808, and since that time the seminary method of theological instruction has commended itself to all religious denominations until there are now about one hundred and fifty theological schools scattered throughout the various parts of the United States. In 1815 the American Education Society, supported originally by the Presbyterians and Congregationalists, was organized to give assistance to pious youths who were preparing for the ministry. Similar methods were subsequently adopted by other religious bodies,

until at the present time there is scarcely a denomination of importance in the country which does not offer some assistance to students who have given themselves to the work of the ministry.

From this hurried survey we can recognize to some extent the influence of religion in developing the educational institutions of our country. The common school system, originating as we have seen in New England, was the child of the church. With the exception of the University of Pennsylvania, every collegiate institution founded in the colonies prior to the Revolutionary War was established by some branch of the Christian church. Since that time fully three-fourths of the colleges instituted in the United States have been under the patronage of the church. The only considerable number of schools not directly established under religious auspices have been the state universities, and even in these the influence of religion has been more or less strong.

CHAPTER IV.

THE DEVELOPMENT OF RELIGIOUS TOLERATION.

In no other country has there been so complete a separation of church and state as in the United States and nowhere else do the people enjoy a fuller degree of religious liberty than in our Republic. The plant of religious freedom is not an exotic, but has reached fruition after slow growth and a gradual process of development. It is true that many of our earliest settlers came seeking freedom of conscience and freedom of worship, but they had no thought of giving equal freedom to those who differed with them. All such might go elsewhere in the quest of freedom. The land was large and in the main unoccupied. There was room therefore for diverging opinions, but that men could dwell together in peace and yet differ in belief was an idea that was yet to dawn upon the human consciousness. Conditions on this side of the sea were most favorable to the development of that idea and in due process of time men

came to enjoy the fullest share of religious liberty in so far as it did not interfere with the welfare of society or disturb the peace of the state.

In the Puritan colonies of New England, with the exception of Plymouth and Rhode Island, religion was established by law. Although the colonists of Massachusetts Bay sought for freedom from the abuses of the English Establishment and fashioned their church organization after the Plymouth model, they had no thought of departing from the usages of the Mother Country, so far at least as the union of state and church was concerned. As early as 1631 the Massachusetts General Court or Legislature enacted "that for time to come no man shall be admitted to the freedom of this body politic, but such as are members of some of the churches within the limits of the same."[1] Not only was church membership thus made requisite to citizenship, but four years later it was further enacted "that no person, being a member of any church which shall hereafter be gathered without the approbation of the magistrates, shall be admitted to the freedom of this commonwealth."[2] In other

1 Massachusetts Colonial Records, I, p. 87.

2 Massachusetts Colonial Records, I, p. 168.

words, citizens were not only obliged to be church members, but the members of such churches as were recognized by law. In 1638 a law was passed compelling freemen to contribute to the support of the churches. It was this union of church and state that led to the attempt to regulate religious opinion by legal enactment and to those acts of repression for which the descendants of the Puritans are compelled to make apology to this day.

Through persecution and suffering the Pilgrims of Plymouth had learned tolerance and no restrictive measures concerning religion were ever passed until this weaker colony came under the dominating influence of Massachusetts, and then those measures were never rigorously enforced. In the Civil Compact adopted on board the Mayflower, November 11th, 1620, and which was the legitimate forerunner of the American Constitution, no religious test of any kind was mentioned. No union of church and state was attempted. Church membership was never made necessary to the enjoyment of the privileges of citizenship. Myles Standish, a prominent citizen and the commander of the military forces, was never a member of the Pilgrim Church and there is even reason

to suppose that he was a Roman Catholic. One of the earliest accusations (in 1623) against the Plymouth colonists was "that the church have none but themselves and separatists to live here," to which the reply was made by Governor Bradford: "They are willing and desirous that any honest men may live with them, that will carry themselves peaceably, and seek the common good, or at least do them no hurt."[3] In 1645 a majority of the House of Delegates was in favor of a proposition "for a full and free toleration of religion to all men without exception against Turk, Jew, Papist, Socinian, Familist, or any other."[4] This failed to become a law, however, through the refusal of the governor to put the question.

These principles of religious toleration, the Pilgrims consistently maintained. The authorities of Massachusetts drove into exile Roger Williams, who had previously served as an assistant to the pastor at Plymouth, where he was kindly treated and charitably spoken of, although he was regarded as a man "very unsettled in judgment."[5] When Mrs. Hutchinson was banished from Massachusetts for Antinomianism, permission was

3 History of Plimoth Plantation, p. 212.
4 Bancroft's History of U. S. I, p. 438.
5 Bradford's History of Plimoth Plantation, p. 369.

given her to settle at Aquidneck, which was then in the Plymouth patent, although the colonists did not by any means approve of her teachings. The Baptists were tolerated and their church at Swansea was permitted to dwell in peace, it being placed on an equal footing with the other churches in the colony. The high handed treatment of the Quakers in Massachusetts was regarded with disfavor at Plymouth and although repressive measures such as whipping and imprisonment were adopted at the instigation of the Massachusetts commissioners, these were never rigorously enforced. In *An Account of the Church of Christ in Plymouth,* written in 1760, John Cotton, Esq., was able to say: "The Quakers much infested the country between the years 1650 and 1660, and proved very troublesome and subverted many; the church of Plymouth, in particular, was much endangered by them; several were wavering and hesitating, one family only was wholly led away. Though the provocations of the Quakers were equally great here as elsewhere, yet they never made any sanguinary or capital laws against that sect as some of the colonies did."[6] It is true that

[6] Massachusetts Historical Collections; First series, Vol. IV, p. 121. (Boston, 1795.)

against witchcraft the death penalty was enacted, but only two persons were ever brought to trial and after an examination of the evidence the cases against them were dismissed. The Pilgrims of Plymouth left behind them an honored record of religious toleration, a record which not only proves that they were far in advance of the age in which they lived but which shows that they were animated by the broadest spirit of Christian charity.

It was otherwise in the Puritan Commonwealth of Massachusetts Bay. The union of church and state led, as it invariably does, to a spirit of intolerance. As early as 1629 two brothers by the name of Brown were expelled from Salem because they persisted in the use of the prayer book. In 1631 Philip Ratliff, after being fined forty pounds and having had his ears cut off, was banished for "uttering malicious and scandalous speeches against the government and church of Salem."

In 1635 Roger Williams, pastor of the church at Salem, was banished because he insisted that the civil magistrates were without authority in religious matters, that the oath to obey the laws of the colony could not be taken by an unregenerate person, that

it was a sin to listen to ministers of the Established Church in England, and that the Royal Charter was null and void because the King could give the colonists no right to the soil since it belonged to the Indians, and repentance therefore ought to be made for having accepted the King's Charter. On account of these views there was grave danger lest the colonists should become involved in difficulty with the royal authorities, and more as a matter of public safety than for any other reason the expulsion of Williams became expedient.[7] Much has been said and written of the merits of this case. Williams has been represented as a sufferer for conscience's sake, but the facts seem to indicate that, notwithstanding some very excellent qualities, Roger Williams was one of those unfortunate individuals whose fate it was, wherever he went, to be involved in contention and strife. On coming to Boston he refused to have communion with the church because its members would not make public repentance for once having been connected with the Established Church in England. While his sentence of banishment was being deferred on account of the

7 In 1676 the decree of banishment against Roger Williams was rescinded by an act of the Massachusetts Council. Cf. Newman's History of Baptist Churches in the U. S., p. x.

inclemency of the season, he refused to have prayers with his wife because she did not choose to separate herself from the church of which he had lately been the pastor at Salem. After going to Rhode Island he embraced Baptist views, but within a short time separated himself from the Baptist church which he had organized. There is small cause for wonder then that he should have become involved in a dispute with the Massachusetts authorities, nor that they should have insisted upon his separation from them for the peace and welfare of the colony.

In 1637 Mrs. Anne Hutchinson, a woman of considerable ability and personal magnetism, who had gained quite a following in Boston, was banished because she taught that the person of the Holy Ghost dwells in a justified person, and that no amount of good works is to be taken as an evidence of justification.

On account of some differences which had arisen over the propagation of immersionist views the General Court in 1644 passed an ordinance subjecting to banishment all who should "openly condemn or oppose the baptizing of infants, or go about secretly to seduce others from the approbation or use thereof" and should "obstinately continue

therein."[8] In 1646 a law was passed defining heresy and condemning to banishment all who were convicted of the same.[9] The Jesuits were forbidden, in 1647, to enter the colony. Those who came were to be banished and if they returned were to be sentenced to death.[10]

The darkest of the intolerant acts of which the Massachusetts authorities were guilty was the persecution of the Quakers. In 1656 two Quaker women arrived in Boston from the Island of Barbadoes. After an imprisonment of five weeks they were sent back to the place whence they came. Soon after eight other Quakers arrived from London and they too were cast into prison. Laws were soon passed banishing members of the hated sect. The Quakers, continuing to come, were treated with increasing severity. At first a Quaker returning after banishment was to be flogged and sentenced to imprisonment at hard labor. For a second offence his ears were to be cut off and if he returned a third time his tongue was to be bored with a red-hot iron.[11] At last in 1658 a law was passed providing for the death penalty as a punishment

8 Massachusetts Colonial Records, Vol. II, p. 85.
9 Ibid, p. 177.
10 Ibid, p. 193.
11 Mass. Col. Records, Vol. IV, Part I, pp. 308, 309.

for those who persisted in returning after they had been banished.[12] Under this law four Quakers were hanged upon Boston Common, Marmaduke Stevenson and William Robinson in 1659, Mary Dyer in 1660 and William Leddra in 1661. It must not be supposed that these iniquitous laws met with general approbation. If they had been submitted to the people it is not likely that such severe measures ever would have been enacted. As it was, the law providing for capital punishment passed the lower house by a narrow majority of one vote and the bill would have failed entirely but for an illness which prevented the presence of one of the members opposed to the bill.

We must not censure too severely the Puritan authorities for their treatment of the Quakers. Those who first came were fanatical, abusive, and addicted to injudicious practices for which they were deserving of just reproach. They reviled public dignitaries and disturbed religious services.[13] The repressive measures adopted by the magistrates served to goad them to further acts of madness. A young woman entirely divested of her clothing went about the

12 Mass. Col. Records, Vol. IV, Part I, pp. 345, 347.
13 See Fiske's Beginnings of New England, p. 182.

streets of Salem "as a sign unto them." At Newbury a woman with a similar absence of apparel entered the church for the same purpose. For these and similar antics they were worthy of all contempt. They came to Massachusetts not that they might have freedom of conscience but in open and avowed defiance of the laws enacted against them. Those who were put to death were offered their liberty if they would only leave the colony, but they chose rather to give their lives as a testimony against an unrighteous law. The very severity of these measures brought about its own corrective. The execution of the Quakers resulted in such a revulsion of public sentiment that the law making it a capital offence for them to return was suspended in 1661, although for several years public whippings, fines and other punishments were inflicted upon the members of this sect. There could be no justification for such severely restrictive measures and the Quaker persecution in Massachusetts constitutes a dark chapter in Puritan history which neither time nor apology can erase.

Gradually the barriers of religious intolerance were broken down. The persecution of the Quakers was the last attempt to control religious opinion by the use of force. In

1665 a law was enacted opening the right of franchise to all Englishmen who could produce certificates from clergymen to the effect that they were orthodox in belief and were not vicious in life. The Charter granted by William and Mary, in 1691, decreed that "forever hereafter there shall be liberty of conscience allowed, in the worship of God to all Christians (except Papists)." While it is true that Baptists, Quakers and Episcopalians, were subjected to more or less of annoyance, especially in regard to the question of exemption from taxation for the support of the standing order, for nearly a hundred years prior to the American Revolution, the right to belief and worship, in the colony of Massachusetts, was practically free.

The witchcraft delusion of 1692 is not attributable to a spirit of intolerance for religious beliefs, since the so-called witches were not executed for the opinions which they entertained but because it was believed that they were possessed of the evil one. The origin of this epidemic is to be ascribed to a universal belief in witchcraft and to the manifestation of psychic phenomena, for much of which even our modern philosophy does not fully account, such as hypnotism, telepathy, mind reading, etc. The belief in

witchcraft was by no means confined to the ignorant and superstitious. Sir Matthew Hale, the eminent jurist and chief justice of England, condemned witches to death. At a later time Blackstone, the great legal luminary, in his Commentary on Common Law acknowledged his belief in witchcraft and sorcery, while John Wesley, the founder of Methodism, went so far as to assert that the giving up of a belief in witchcraft was equivalent to giving up the Bible. Executions for witchcraft were common in most countries and it is not strange perhaps that such an epidemic should have visited Massachusetts. The children of a minister at Salem accused some of the neighbors of bewitching them. The silly tale was believed and an epidemic arose which spread like wild-fire. More than a hundred persons, who had been accused of witchcraft, were imprisoned and twenty were put to death. It has popularly been supposed that the clergy, particularly Increase and Cotton Mather, were instrumental in securing the condemnation of the alleged witches. Both of these men believed in witches and wrote on the subject, but they were not especially active in instigating legal proceedings, which were in charge not of the clergy but of a special

court which was convened at the order of Sir William Phipps, the Royal Governor. The delusion lasted only a few months and when the people came to take a sober view of the matter, judges, jurors, and others, expressed the deepest penitence for the evil that had been done.

In Connecticut, while no attempts were made to repress individual opinion and citizenship was not dependent upon church membership, the legislative body was authorized to exercise supervision over the care of the churches and for their support taxes were levied, so that the church was made a state establishment. Connecticut, however, was very tolerant. The Quakers were leniently dealt with, no fines or punishments being inflicted upon the members of this sect, although persons who harbored them or brought them into the colony were subject to a fine. Episcopalians and Baptists were not only tolerated but exempted from taxation in support of the standing order. Aside from the laws enacted against itinerant ministers during the Great Awakening and the exclusion of Moravian missionaries in 1743, the colony of Connecticut manifested a spirit of toleration that was comparatively broad and liberal. It was otherwise in the theo-

cratic colony of New Haven, where church members only were entitled to the privileges of citizenship and where the laws were fashioned after the Mosaic code. The restrictions against the Quakers were severe and several of them were whipped, imprisoned, or banished. New Haven, however, did not long continue a separate colony and in 1665 was merged into Connecticut.

The Colony of Rhode Island was founded by Roger Williams, who maintained that "a permission of the most Paganish, Jewish, Turkish, or anti-Christian consciences"[14] should be granted to all and that Papists, Protestants, Jews or Turks should receive protection in their worship. The General Assembly accordingly passed a law in 1647 embodying these principles, although at a later time there is some evidence that legislation was enacted discriminating against Roman Catholics. With this possible exception absolute freedom of religious opinion was permitted, the Quakers were tolerated, and many of various sects who were persecuted elsewhere found a home and immunity from intolerance in the colony of Rhode Island.

Under Dutch occupancy the Reformed

[14] Bloody Tenent of Persecution, p. 1.

Church was the established religion in New York. A measure of toleration was enjoyed for a time, but during Stuyvesant's regime there were restrictions against Lutherans, Baptists, and Quakers, several of the latter being fined or imprisoned. Stuyvesant's attitude, however, did not meet with the approbation of the authorities in Holland, who feared that such intolerance might interfere with immigration. After the English conquest there were varying degrees of tolerance, in some instances the authorities acting with great leniency, but on other occasions adopting repressive measures of comparative severity. Francis Mackmie, a Presbyterian clergyman, was thrust into jail for several weeks in 1707, and although acquitted when his case came to trial, he was obliged, nevertheless, to pay costs amounting to eighty-three pounds. The Quakers were fined and disfranchised for refusing to take the oath of allegiance and perform military duty. Moravian missionaries, who were laboring among the Mohawk Indians, were arrested on the ground that they were disturbers of the public order and were suspected of being "disguised Papists." Because they refused for conscience's sake to take the

oath administered unto them, they were ordered to leave the province.

Pennsylvania was settled with the avowed purpose on the part of William Penn of making a "holy experiment" to found a colony upon the principle of religious freedom. In 1682, however, the assembly passed an enactment to the effect that all civil officers of the province, all deputies to the assembly, and all electors of deputies "shall be such as profess and declare that they believe in Jesus Christ to be the Son of God, the Saviour of the world"* While Jews and Socinians could live peaceably in the colony, by virtue of the provisions of this act, they were denied the right of franchise and were disqualified for holding public office. By a law of 1702, which continued in force down to the Revolution, Roman Catholics were debarred from the privileges of freemen. Aside from these limitations, a full and free toleration was observed in Pennsylvania, and no one was ever disturbed in the free exercise of religious worship or opinion.

Like the colonies of Rhode Island and Pennsylvania, the Roman Catholic Colony of Maryland was founded with the express

*"Charter and Laws of the Province of Pennsylvania," p. 108.

purpose of affording religious freedom to all.* It was intended as an asylum for persecuted Roman Catholics, but was opened up for settlement without restriction to any. In the course of time, however, the Protestants came to outnumber the Romanists and in 1704 an act was passed by the General Assembly to "Prevent the Growth of Popery," which forbade a Roman Catholic priest to exercise his functions in the colony. This act continued in force until the time of the Revolution, when complete religious liberty was restored.

In Virginia and the South the Church of England was the established religion. The laws were fully as restrictive as any enacted in New England. In accordance with an early order a third offence for Sabbath breaking was made punishable by death.[15] Non-conformists were expelled from the colony. In 1661 it was enacted that persons who should "refuse to have their children baptized in contempt of the divine sacrament

*Much has been said of the tolerance of Roman Catholics in Maryland. It should be observed, however, that there is no indication of any special attachment to the abstract principles of religious toleration, but rather does it afford evidence of political astuteness, since a Roman Catholic Colony could hardly have hoped to secure a charter from Protestant England without guaranteeing liberty to the Protestant religion.

15 Lawes, Divine, Morall, and Martiall, Etc., in Force's Historical Tracts, Vol. III, pp. 10, 11.

of baptism" should be fined two thousand pounds of tobacco.[16] Two years previously a law had been passed ordering the arrest of all Quakers and their imprisonment until "they abjure the country." Then they were to depart with all speed and were forbidden to return. If they returned they were to be punished as "contemners of the law and magistrates." For a third offence they "were to be proceeded against as felons."[17] By an act of 1661 any person attending a Quaker meeting was liable to a fine of one hundred pounds of tobacco.[18] Thomas Jefferson writing of these restrictions said: "If no capital execution took place here as did in New England, it was not owing to the moderation of the Church, or spirit of the legislature, as may be inferred from the law itself; but to historical circumstances which have not been handed down to us."[19]

By an act of 1700, French Huguenots, who went into exile on account of the revocation of the Edict of Nantes, were permitted to settle in Virginia. In 1713 a colony of Germans was accorded the same privilege. Both of these classes were exempted from

16 Hening's Statutes at Large, Vol. II, pp. 165, 166.
17 Ibid, Vol. I, p. 532.
18 Ibid, Vol. II, p. 181.
19 Notes on the State of Virginia, in P. L. Ford's Edition of Jefferson's Works, Vol. III, pp. 261, 262.

taxation for the support of the established church. In 1746, however, the meetings of Moravians, New Lights, and Methodists were forbidden. In some places the Presbyterians and especially the Baptists suffered keenly because of the annoyance and restrictions to which they were subjected, but the growth of these sects and the sympathizers which rallied about them gradually led to increasing leniency on the part of the authorities. The severest blow which the Establishment received was through the litigation which arose over the act of 1758. Owing to a scarcity of tobacco this act provided that all debts which were payable in tobacco could be settled in cash at the rate of two pence to the pound of tobacco. As the usual price of tobacco was six pence per pound this act was a virtual reduction of two-thirds in the salary of the clergy, which had been payable heretofore, in tobacco. It was but natural, therefore, that some of them should protest against it and attempt by due process of law to collect their full salary. Patrick Henry espoused the side of the people and by his eloquence succeeded in defeating the "Parsons' Cause," as it was called. The popular resentment against the clergy at

this time did much to effect the separation of church and state a few years later.

The influence of the American Revolution in severing the relations between church and state was far-reaching. In Virginia, where the Baptists had waged a consistent and unceasing warfare in behalf of religious freedom, a Bill of Rights was adopted, in 1776, asserting among its provisions that "all men are equally entitled to the full and free exercise of religion according to the dictates of conscience." Under the championship of Thomas Jefferson, "An Act Establishing Religious Freedom" was passed in 1785 which established the principle of religious freedom upon the broadest possible basis, and in 1799 the last vestiges of church and state in the "Old Dominion" were swept away.

The Pennsylvania Constitution of 1776 declared that "all men have a natural and inalienable right to worship God according to the dictates of their own conscience and understanding." The Maryland Bill of Rights in 1777 specified that "persons professing the Christian religion (as) equally entitled to protection in their religious liberty." New York in 1777 enacted that "The free exercise and enjoyment of religious

profession and worship, without discrimination or preference, shall forever hereafter be allowed within this State to all mankind."

In the first of the ten original amendments to the American Constitution, which were adopted in 1789, it was declared that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." This, however, did not sever the relations of church and state in the individual commonwealths, nor did it prevent them from maintaining establishments, it simply provided for the non-interference of Congress in matters of religion. State establishments continued in Connecticut until 1818, in New Hampshire until 1819, and in Massachusetts until in 1833.

Disestablishment in Massachusetts was effected chiefly through the Unitarian defection. The rise of this party created a division of sentiment in many of the Massachusetts churches. Under the old parish system, members both of church and parish were taxed for the support of the church. In 1818 the parish at Dedham called a Unitarian pastor. The church, which was orthodox, refused to assent and the case was carried to the Supreme court which decided in favor of the parish. By this decision the

church property of many orthodox churches, through the action of the parishes, passed over into the hands of the Unitarians. The decision was stigmatized by its opponents as unjust and iniquitous. But if the church was a public institution and the people were taxed in its support, it is difficult to see why, in accordance with all of the principles of law and equity, the decision in such matters ought not to rest with the people. At all events it was this decision of the supreme court that gave to the old Establishment its death blow and paved the way for the complete separation of church and state in 1833.

Since that date the American Republic has been characterized by the fullest degree of religious liberty and throughout all the states men may exercise their beliefs according to the dictates of their own consciences without fear or danger of molestation, provided, of course, that their beliefs and worship shall in no wise interfere with the civil laws or institutions of the country.

CHAPTER V.

SPIRITUAL REFRESHINGS.

Settled as it was by men of great faith and religious earnestness, it is not strange that this country from time to time should have been visited with seasons of "refreshing from the presence of the Lord." Besides innumerable local revivals the American continent has been visited with three great spiritual quickenings which were so wide in their scope and so far-reaching in their influence as to be termed national revivals.

The first of these, known as the Great Awakening, visited the colonies from 1734 to 1743. It was preceded by a period of spiritual deadness, the youth were indifferent to religion, and an inclination towards laxity and frivolity was manifest. But early in the year 1734 there were indications of a deepening interest in the parish of Jonathan Edwards at Northampton, Mass. This young clergyman, who was a master mind in metaphysics and theology, was educated at Yale College and after a brief pastorate in New York City, followed by a year or

two of tutoring at his alma mater, was given a call to assist his grandfather, Rev. Solomon Stoddard, in the pastorate at Northampton, Mass. Upon the death of the latter, in 1729, he succeeded to the full duties of the pastoral office. For a time his preaching was productive of feeble results, but in the spring of 1734 there were five or six conversions, among them a young woman who had been a leader in social gaiety among the young. A universal concern throughout the community soon followed and within six months some three hundred persons were converted. Of the results of this work Edwards wrote:

"There was scarcely a single person in the town, either old or young, that was left unconcerned about the great things of the eternal world. Those that were wont to be vainest and loosest, and those that had been most disposed to think and speak slightly of vital and experimental religion, were now subject to great awakenings. And the work of conversion was carried on in a most astonishing manner, and increased more and more; souls did, as it were, come by flocks to Jesus Christ."[1]

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[1] Works of Jonathan Edwards (New York, 1858), Vol. III, p. 235.

The influence of this visitation extended to other communities not only in Massachusetts and Connecticut, but to New York and New Jersey, where there had already been a considerable in-gathering at New Brunswick under the labors of Rev. Gilbert Tennent. In about a hundred towns there were spiritual quickenings as a result of the revival at Northampton.

In 1740, Rev. George Whitefield, who had been converted while a student at Oxford University and had there been associated with the Wesleys, visited New England. This youthful orator was then in the very zenith of his powers and had witnessed mighty triumphs in his preaching in England and the Middle Colonies. He made brief visits to many towns in New England and marked results attended his labors. At Boston thronging multitudes assembled on Boston Common and elsewhere to hear him. When not preaching he was so beset with inquirers who came seeking council that he scarcely could find time to eat or sleep. The faithfulness of his labors was attested by numerous conversions and through his influence revivals became more or less common throughout New England. He was followed at Boston by Rev. Gilbert Tennent who had

rendered efficient service in the revivals which had visited the Middle Colonies. Although he was a stern and less polished preacher than Whitefield his labors at Boston served to promote the interests of the revival and greatly deepened its influence.

Both Whitefield and Tennent were given to making injudicious statements, particularly as to the want of spirituality on the part of the ministry. They were followed by imitators who carried their indiscretions to a hateful extreme. This was notably the case with Rev. James Davenport of Southold, Long Island, who went from place to place denouncing the ministers and exhorting their flocks to follow him. He was twice adjudged insane and although he afterwards repented of his folly, these evils and other abuses that had arisen created so much dissension and strife that the Great Awakening came to a speedy end.

Notwithstanding these disorders this revival exerted a far-reaching influence upon the religious life of the American colonies. It was estimated that there were 25,000 to 50,000 accessions to the churches in New England alone, and according to President Stiles of Yale College, from 1740 to 1760

there was an "augmentation of above 150 new churches." In the Middle Colonies and the South the number of Presbyterian churches was more than doubled, while the Baptists and Episcopalians shared to some extent in the quickened spiritual life of the time.

The preaching of the Great Awakening was almost exclusively Calvinistic. Man was held to be a helpless agent in the hands of the Almighty. God was absolutely supreme and the author of the destinies of both saint and sinner. Nothing that man had done or could do would avail for his salvation. That was left to the electing grace and arbitrary will of God. If he chose to save them he would do so, otherwise they would perish and be damned forever.

As might be expected where such doctrines prevailed there were almost no measures for the conversion of men. There were no "anxious seats" or "inquiry meetings." Sinners were not invited to come forward or raise the hand for prayer. In fact prayer on their behalf would have been considered an interference with the sovereign workings of the Almighty, and so individuals were left pretty much to themselves in their quest for peace and pardon. After a prolonged

period of introspection, "with much trembling" seeking souls gradually came to a "steady comfortable hope" in Christ.

A protracted season of spiritual dearth followed the Great Awakening. The causes which were operative in producing the Revolutionary War, so occupied the public mind that religious interests waned. It is true that in 1766 the Methodists commenced their work in this country, and while their membership increased with comparative rapidity they could not then be accounted among the important religious forces of the country. During the war their preachers were subjected to more or less of persecution because of their supposed attachment to the British cause. The various other religious denominations were either declining in numbers or else were at a standstill. Ministers accompanied the armies as chaplains or soldiers, so that many churches in consequence were left pastorless and in a number of instances religious services were entirely suspended. The war, moreover, was productive of many vices such as gambling, intemperance, profanity and the like, while the interests of religion were looked upon with indifference if not with open contempt.

To add to the evils of the time the coun-

try was deluged with a flood of French infidelity to which the public was especially susceptible at that time because of the assistance which the colonies had received from France during the Revolutionary struggle. The works of such writers as Voltaire, Godwin, and Thomas Paine were circulated broadcast throughout the land. Dr. Timothy Dwight said: "An enormous edition of the *Age of Reason* was published in France and sent over to America to be sold at a few pence per copy, and, where it could not be sold, to be given away."[2]

It became quite popular in social and political circles to adopt infidel sentiments. While a few noted characters such as Washington, Patrick Henry, John Adams and others retained their belief in Christianity, many eminent men who occupied positions of prominence in public life embraced the new views. General Dearborn, Jefferson's secretary of war, contemptuously alluded to the churches as the foes of good government, while General Charles Lee carried his opposition to Christianity to such an extreme as to make the request that he should not be buried "in any church or churchyard, or within a mile of any Pres-

2 Dwight's New England Travels, Vol. IV, p. 380.

byterian or Anabaptist meeting-house." So widespread was the contagion that Chancellor Kent, the eminent jurist, said: "In my younger days there were few professional men who were not infidels, or at least were so far inclined to infidelity that they could not be called believers in the truth of the Bible."

The colleges of the land became infected with the prevailing unbelief. Students adopted the names of well-known French infidels and were more familiarly known by them than their own. In many institutions scarcely a praying student could be found, while infidel clubs occupied the place in student life which the Young Men's Christian Association now fills.

In the South and West conditions were greatly aggravated. In Kentucky, many towns, which survive to this day, received the names of French infidels. Transylvania University, which was founded by the Presbyterians, passed over into the hands of the infidels and the Kentucky legislature, in 1793, dismissed their chaplain because his services were no longer considered necessary.

Dark, indeed, seemed the outlook for religion, but about the year 1790 the light

began to dawn and revivals began to occur almost simultaneously in several parts of the country. As early as 1787 there was a notable quickening at Hampden Sydney College in Virginia as a result of which more than half of the students were converted and the influence of the revival extended to nearly every Presbyterian church in the valley of Virginia. Not far from the same time a number of churches in Georgia were visited with seasons of refreshing. In New England the revival commenced three or four years later and was carried on by the pastors either without assistance or in cooperation with one another. There were no evangelists, no great leaders like Whitefield or Jonathan Edwards, although the names of Dr. E. D. Griffin and President Timothy Dwight are deserving of mention for the measure of influence which they exercised in this awakening.

Dr. Griffin was educated at Yale and studied theology under Jonathan Edwards, the younger. While tarrying at the home of his father he began to labor for the unconverted members of the family. As a consequence the whole neighborhood was revived and about a hundred persons were converted. He then conducted a successful

revival at New Salem, and afterwards at Lyme, Conn. "Since that time," he wrote, "revivals have never ceased. I saw a continued succession of heavenly sprinklings at New Salem, Farmington, Middlebury and New Hartford, Conn., until, in 1799, I could stand at my door in New Hartford, Litchfield County, and number fifty or sixty congregations laid down in one field of divine wonders, and as many more in different parts of New England."[3]

Dr. Dwight, after having served as a chaplain in the Revolutionary Army and as the principal of an academy at Greenfield, Conn., was called, in 1795, to the presidency of Yale College. The atmosphere of the institution was surcharged with the prevalent infidelity. With all frankness he encouraged the students to discuss the subject freely, and after listening to their doubts and arguments preached a series of sermons in the college chapel in which he analyzed the whole philosophy of unbelief and with unanswerable argument exposed its fallacy. A change in the college life was soon apparent and, in 1802, the institution was visited with a powerful revival, during the progress of which a large number of the students

3 Sprague's Revival Lectures, Appendix, p. 360.

were converted, more than half of whom gave themselves to the work of the Christian ministry. From that time the influence of infidelity in this country has waned, while the colleges of our land have become centers of Christian influence and usefulness.

In the West and South the revival was carried on chiefly through the joint efforts of the Methodists and Presbyterians. Great grove or camp meetings attracted the pioneer settlers by the thousands from the country round about. In this section the work was accompanied by peculiarities and vagaries, which no effort was made to suppress. The preaching services were characterized by outcries, faintings, "falling under the power of God," hysterical laughter and weeping, and a peculiar form of exercise called the "jerks" which threw whole audiences, saints and sinners alike, into convulsions which they seemingly were unable to avoid and which apparently were the most severe upon those who resisted them. These peculiarities instead of hindering the revival actually seemed to promote it. In spite of such extravagances there is evidence in abundance as to the genuineness of this work. Preaching before the synod of Kentucky, in 1803, Rev. David Rice said: "Neighbor-

hoods noted for their vicious and profligate manners are now as much noted for their piety and good order. Drunkards, profane swearers, liars, quarrelsome persons, etc., are remarkably transformed."

The results of this revival were noteworthy. Throughout the country there were numerous accessions to the churches. Infidelity became a waning force, while the influences of religion were strengthened sufficiently to grapple with the giant evils of the day—duelling, intemperance and slavery. The Sunday School and the midweek prayer meeting were introduced and became valuable adjuncts in the work of the church. A powerful impetus was given to missionary and evangelistic agencies. The American Board was an outgrowth of the revival and nearly all of its early missionaries were converted during its progress. In consequence of the quickened spiritual life which was occasioned by the revival, Bible and tract societies were formed and religious journalism took its rise. Theological seminaries were instituted and educational societies were organized that young men might be adequately trained for the ministry. On the whole the Awakening of 1800, as it has been known, was one of the most fruitful

and remarkable revivals that has ever visited the American people.

The first half of the nineteenth century constituted an era of evangelism which called forth numerous revivalists among the different denominations—Asahel Nettleton, Edward N. Kirk, and Charles G. Finney among the Presbyterians and Congregationalists, Elders Jacob Knapp and Jabez S. Swan among the Baptists, and Rev. James L. Caughey and Rev. William Taylor, who was afterwards missionary bishop of Africa, among the Methodists. Charles G. Finney was the most noted of all these and has rightly been termed the Prince of Modern Evangelists.

Charles G. Finney was born in Connecticut, in 1792, but at the age of two years his parents removed to Western New York, where he received a common school education, and afterwards was admitted to the bar. He was inclined to be skeptical and was unsparing in his criticism of the Calvinistic theology, but after a remarkable conversion, not unlike that of Saul of Tarsus, he relinquished the legal profession and with great zeal entered upon religious work. He was comissioned as a home missionary to Evans Mills and Antwerp, New York, where pow-

erful revivals attended his ministry. Within a short time his services were called into requisition elsewhere and he gave himself to general evangelistic work. After laboring at various places in New York and other states he was invited to Rochester, New York, where he conducted a most remarkable revival in 1830-1831. The population of the city then numbered only ten thousand, but about one thousand persons were converted. The moral character of the place was revolutionized. Grog shops were closed. Crime decreased and for years the jail was nearly empty. The only theatre in the city was transformed into a livery stable and the only circus into a soap and candle factory. A large number of men prominent in business, social, and professional life, were brought into the churches. It was estimated that forty young men, converts of this revival, entered the ministry. The influence of this work extended elsewhere and a widespread revival was inaugurated. Fifteen hundred towns and cities were blessed with spiritual quickenings and before the revival wave had spent its force a hundred thousand members had been added to the churches. After laboring in other cities and for a time as pastor of Broadway

Tabernacle, New York, Mr. Finney was invited in 1835 to the professorship in theology at Oberlin College. In connection with his college duties, for several years he continued to do the work of an evangelist, conducting notable revivals in important centers and making two trips to Great Britain, where extensive revivals attended his labors. He passed away at Oberlin in 1875 after a public career covering many years, during which it was estimated that five hundred thousand persons were converted under his ministry.

The preaching of Mr. Finney seemed especially suited to the age in which he lived. Some of the Calvinistic conceptions had been so emphasized as to lead to fatalism. Men were taught that they must wait God's time; if they were of the elect, in due time the Holy Spirit would convert them, but if they were of the non-elect, nothing they could do, nothing that anyone else could do for them, would avail for their salvation. In consequence there was an alarming religious indifference and the unconverted would say: "If we are to be saved, we shall be saved; but if we are to be lost, we shall be lost." On the contrary Mr. Finney preached that instead of waiting God's time,

God's time was now, and men must repent at once; they were commanded to repent and God's command implied man's ability to obey; instead of being able to do nothing, sinners were required to make themselves new hearts by obeying the instructions of the gospel. In his emphasis upon human ability, Finney did not overlook the agency of the Holy Spirit, but he insisted that if men made use of the appointed agencies of the gospel, the Holy Spirit would perform his office work in the salvation of the lost.

From about 1840 and for several years onwards there was a period of religious indifference in most parts of the country. A combination of circumstances conspired to draw away the public mind from a consideration of spiritual things. It was a time of political excitement. Public events were shaping themselves to bring on the Civil War and the masses were becoming thoroughly aroused upon the slavery question. In some places the Millerite excitement had a depressing influence upon the life of the churches, while the discovery of gold in California and the internal improvements in the newer sections of the country especially had involved all classes in a mad rush for wealth, but the financial panic of 1857 gave men time for

sober reflection and in an unlooked for moment the Great Revival of 1857-1858 visited the country.

Never was a revival more unpretentious in its origin than this. In the city of New York the old North Dutch Reformed Church had employed Jeremiah Lanphier as a lay missionary to reach, if possible, the unchurched masses which had gathered about it. In the midst of the difficulties which he encountered he had been greatly blessed in his private devotions and the thought occurred to him that a public prayer service at a suitable hour might prove to be a source of inspiration and helpfulness to business men in the midst of their cares and duties. The noon hour seemed a feasible one and after due announcement had been made at 12 o'clock on Wednesday, Sept. 23, 1857, a room on the third floor of the Consistory building of the North Church was opened for prayer. Only six persons were present at this first meeting and the week following there were twenty, but at the third meeting this number had doubled and from that time it was decided to hold the noon prayer meetings daily.

The attendance and interest increased little by little until all three floors of the Con-

sistory building were in use and in the different rooms prayer meetings were conducted simultaneously. Other places in New York City and Brooklyn were then opened for prayer, while men and women of every class flocked to the services until by spring there were, in New York City alone, more than twenty places where daily prayer meetings were conducted.

On the wings of lightning the influence of this work was carried to other cities—to Philadelphia, where three thousand people assembled daily in Jayne's Hall for prayer, to Albany, Boston, Pittsburg, Cincinnati, Cleveland, Chicago, St. Louis, until there was scarcely a city or hamlet throughout the Northern States that was not affected by this revival. In one of the meetings at Boston a gentleman said: "I am from Omaha, in Nebraska. On my journey East I have found a continuous prayer meeting all the way. We call it two thousand miles from Omaha to Boston; and here was a prayer meeting about two thousand miles in extent."

So great did the interest become that the newspapers took up the subject and column after column was filled with the latest revival news. Crime, casualties, politics, etc.,

were overshadowed for the time being by the revival, and several extra editions were published by the great New York dailies containing the latest accounts of the progress of the work in different parts of the land.

The revival of 1857 was pre-eminently a lay revival. It commenced with a layman, it enlisted the services of laymen to an unusual degree and was carried on chiefly through their instrumentality. It was moreover a revival of prayer. There was comparatively little preaching aside from that in the regular services of the Sabbath day, while the principal agency for carrying on this work were the daily union prayer meetings. Said Mr. Finney: "There was such a general confidence in the prevalence of prayer that the people very extensively seemed to prefer meetings for prayer to meetings for preaching. The general impression seemed to be: 'We have had instruction until we are hardened; it is time for us to pray.' "[4]

Seldom has a revival been more fruitful in its immediate results than this. For several weeks while the interest was at its height the conversions aggregated fifty thousand weekly and it was estimated that

[4] Autobiography, p. 444.

within a year upwards of five hundred thousand persons had been added to the churches of various denominations throughout the country. Besides the numbers converted, this revival brought the different religious bodies closer together in co-operative efforts for the Master and served as a providential preparation to the Northern States for the Civil War and nerved them for the trying hours of that terrible conflict.

During the war the Southern Armies were visited with a great revival. The influences of the camp and battlefield are not as a rule supposed to be conducive to religious effort, but in spite of untoward conditions a revival commenced in the armies of Virginia and extended thence until pretty much all the troops throughout the Confederacy had felt to a greater or less extent its quickening power. Fully one hundred and fifty thousand Southern soldiers were converted during the progress of the war and at its close it was estimated that more than one-third of the officers and men then in the Confederate service were professing Christians. As the Revival of 1857 had prepared the North for the conflict, so it seemed as if the great revival in the Southern armies was designed likewise as a providential prep-

aration for the defeat which overwhelmed them and enabled the war-wearied soldiery to return to the pursuits of peace in a spirit of resignation and with confidence in the purposes of the Almighty.

Following the war there was a second era of evangelism in which Dr. A. B. Earle, Dr. E. P. Hammond, D. L. Moody, D. W. Whittle, Rev. George F. Pentecost and other eminent evangelists both clerical and lay participated. The central figure of this era was Dwight Lyman Moody, whose influence for good extended far and wide.

D. L. Moody was born at Northfield, Mass., in 1837, but owing to the death of his father during his infancy he received only a meager education and was obliged early in his boyhood to shift for himself. At the age of seventeen he sought for employment in Boston, where a place was finally given him in the store of his two uncles on condition that he should attend strictly to his duties and go to church and Sabbath School every Sunday. Through the influence of his Sabbath School teacher, Mr. Edward Kimball, he was converted, but on applying for membership at the Mount Vernon Congregational Church he seemed so deficient in his knowledge of Christian fundamentals

that he was placed on probation for a time before they would receive him. In 1856 he went to Chicago, where he soon became actively interested in the work of Sunday Schools and the Young Men's Christian Association. For a time during the Civil War he was in the service of the Christian Commission and in that capacity visited the armies at Donnelson, Shiloh and elsewhere. In the meanwhile his Sunday School in North Chicago had grown to such an extent that the organization of the Illinois Street Church became necessary. In 1873, accompanied by Ira D. Sankey, the gospel singer, who had already been associated with him in his work at Chicago, Mr. Moody visited the British Isles and for two years great evangelistic campaigns were conducted in the important cities of England, Scotland, and Ireland. On their return to the United States in 1875 they were beseiged with invitations from the clergy and churches to conduct similar campaigns in the leading cities of this country. The first invitation which they accepted was at Brooklyn where a great revival crowned their efforts. They then visited in succession Philadelphia, New York, Chicago, Boston, Baltimore, St. Louis and many other places. For more than a

quarter of a century the names of Moody and Sankey were prominently associated with the religious interests of our country. In his later years Mr. Moody's time to a great extent was occupied with philanthropic and educational enterprises, his schools at Northfield, the Bible Institute, the Colportage Association, and the conferences over which he presided serving to increase his usefulness and influence not only in this country but abroad.

It is impossible to estimate the numbers converted through Mr. Moody's instrumentality. He was once asked by a clergyman how many souls he had led to Christ. With characteristic bluntness, he answered: "I don't know about that, Doctor. Thank God I don't have to. I don't keep the Lamb's Book of Life." The numbers who were reached by his personal addresses, his published discourses, and the books which he wrote, must, however, have been enormous.

The methods of Mr. Moody were very systematic. A thorough organization of forces and a house to house visitation prepared the way for his coming. Besides preaching services in which the gospel of song had an important place, daily devotional services were conducted and every legitimate means

was employed to reach the people. While the other fundamental doctrines of the Bible were not neglected, God's love for a sinning world and His compassionate desire to save sinning men were the central themes upon which Mr. Moody dwelt with great power and earnestness.

The great revivals which have visited our country have had a marked influence upon American Christianity and constitute epochs in the life of the church. It is difficult to forecast what might have been the influence of religion upon our national life had it not been for these mighty seasons of spiritual refreshing. Certain it is that the membership of the churches has been recruited chiefly through their agency, while the renewed spiritual life which has resulted has flowed through divers channels to the blessing of mankind and the world.

CHAPTER VI.

HOME MISSIONS.

Home missions were made imperative by the development of a growing empire. Prior to the outbreak of the American Revolution the colonists had contented themselves with a narrow strip of territory along the Atlantic border. It is true that the Wautauga settlement had already been made in East Tennessee and that Daniel Boone, the intrepid pioneer, had made his way through the Cumberland Gap into Kentucky, but the times as yet were unpropitious for Western expansion and it was not until the struggle for independence was ended that the tide of emigration set in across the mountains. Through the Cumberland Gap from old Virginia and down the Ohio River from across the mountains of Western Virginia settlers came pouring into Kentucky, the second state to be admitted into the Union and the first under the federal constitution. The Ordinance of 1787 creating the Northwest Territory opened up for settlement a vast domain which subsequently contributed

five great states to the national commonwealth. Thither came pioneers from Connecticut to people the Western Reserve, Revolutionary soldiers from Massachusetts to establish a flourishing community at Marietta, and veterans from Virginia to found homes and settlements in Central Ohio. From that time the opening up and development of the Great West has been most rapid. Like the shifting scenes of a panorama, settlements, towns, cities and commonwealths appeared as "Westward the course of empire took its way." Historical events such as the Louisiana Purchase, the Black Hawk War, the discovery of gold in California, the Mexican War, the Kansas-Nebraska Bill, all had their influence and contributed much toward the building and settling of the West.

Upon the trail of the pioneer settlers into the regions the home missionaries went that they might preach and evangelize and build the Kingdom of God into the very foundation walls of the newer communities. The rise of American home missions at the commencement of the nineteenth century may be attributed in a large measure to the religious needs of the new commonwealths then springing into existence west

of the Allegheny Mountains. While in some communities, especially in those that were settled by colonies from New England or the Middle States, the ark of the covenant had been transplanted and churches had been formed to minister to their spiritual needs, for the most part the region west of the mountains was characterized by a widespread religious destitution.

Among the pioneer settlers were a great many desperate and reckless characters, outlaws, fugitives from justice, adventurers, and others, to whom the rough, wild life of the frontier appealed most strongly.[1] There was comparative immunity from punishment. Courts were almost unknown and lawlessness abounded. Such justice as there was, administered by outraged citizens in the courts of "Judge Lynch," was summary and severe. Sometimes, however, the desperadoes and outlaws actually combined to outnumber the better elements of society. Of this Peter Cartwright, the pioneer preacher, gives us a graphic picture in his Autobiography:

"Logan county, when my father moved into it, was called 'Rogue's Harbor.' Here

1 For a vivid description of conditions on the frontier see Roosevelt's Winning of the West, Part I, Chapter V.

many refugees, from almost all parts of the Union, fled to escape justice or punishment; for although there was law, yet it could not be executed, and it was a desperate state of society. Murderers, horse thieves, highway robbers, and counterfeiters fled here till they combined and actually formed a majority. The honest and civil part of the citizens would prosecute these wretched banditti, but they would swear each other clear; and they really put all law at defiance, and carried on such desperate violence and outrage that the honest part of the citizens seemed to be driven to the necessity of uniting and combining together, and taking the law into their own hands, under the name of Regulators. . . . .Soon a quarrel commenced, and a general battle ensued between the rogues and Regulators, and they fought with guns, pistols, dirks, knives and clubs. Some were actually killed, many wounded; the rogues proved victorious, kept the ground, and drove the Regulators out of town."[2]

Church privileges were meager and religion was greatly neglected. Said Dr. Joseph Doddridge: "There was no other vestige of the Christian religion than a faint observance of Sunday, and that merely as a

[2] Autobiography of Peter Cartwright, pp. 24, 25.

day of rest for the aged, and of play for the young."[3] In many places the Sabbath was observed as a day of revelry and was given over to drunkenness, hunting, fishing, prize-fighting, wrestling, gambling, horse races, public balls, and amusements of like character. At the commencement of his business career in Louisville, Kentucky, one of the early settlers closed his store on Sunday. When his customers came to inquire the reason, he informed them that it was the Sabbath. Oh! they answered, Sunday has not yet come over the mountains, and when he told them that he had brought it with him, they replied that he was the first person in the village to keep his store shut on that day.[4]

In 1813 Samuel J. Mills and John F. Schermerhorn were employed to make a tour through the Western territory that they might examine the moral and religious state of the people, and endeavor to establish Bible societies wherever they went. Crossing over the Allegheny Mountains and passing through Western Pennsylvania and Western Virginia they visited in succession various

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3 Quoted in Howe's Historical Collections of the Great West, p. 221. (Pub. Cincinnati, 1851.)

4 Cf. McMaster's History of the People of the U. S., Vol. II, p. 152 foot note.

portions of Ohio, Kentucky, Tennessee, Missouri, and Louisiana. An appalling condition of affairs confronted them wherever they went. They found great tracts of country with from twenty to fifty thousand people entirely destitute of religious services and without ministers of any denomination. Scattered here and there in other sections was to be found an occasional preacher who adhered to the Baptist, Methodist, or Presbyterian denomination. Aside from these few exceptions, the whole region was in a state of dense spiritual darkness. The besetting sins of the people were drunkenness, profanity, Sabbath-breaking, and a general neglect of religious duties. In Kentucky to these were added the sins of gambling, horse-racing and duelling. In Louisiana aside from the attendance at mass and the counting of beads, the people seemed to be in utter ignorance of the duties and precepts of religion. Three-fourths of the population had never so much as seen a copy of the Sacred Scriptures. Sunday was observed as a general holiday. After mass the people would flock to the theatres, billiard-rooms and other places of amusement to spend the balance of the day in merry-making and revelry. More actual sin, so it seemed to

Mills and his companion, was committed on the Sabbath than all of the rest of the week put together.

A year later Mills, accompanied by Daniel Smith, made a second missionary tour of the West. Conditions instead of improving were constantly growing worse. An incessant stream of new settlers was pouring into the Western country and there was almost no provision for their spiritual needs. Mills expressed it as his deliberate opinion that, in 1815, there were between the Allegheny Mountains and the Mississippi River not less than seventy-six thousand families without the Bible.[5]

It was the moral destitution of the growing West that appealed to the church, throbbing as it was with the new life occasioned by the Awakening of 1800, and led to organized efforts for the evangelization of the regions beyond. As early as 1774 the Connecticut General Association recommended that subscriptions be taken for the support of missionaries "to the scattered back settlements in the wilderness to the northwestward." A committee was appointed to receive funds, but the work contemplated

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5 Cf. McMaster's History of the People of the U. S., Vol. IV, pp. 551-554.

was interrupted by the outbreak of the Revolutionary War. In 1788 and 1791 the subject was again taken up and annual contributions were taken in the churches for this purpose. By 1793 nine pastors, who left their flocks temporarily for this purpose, had been sent out to labor for terms of four months each in the new settlements of Vermont and New York. For several years this work was carried on in a somewhat desultory manner until the organization in 1798 of the Connecticut Missionary Society, the object of which was "to Christianize the heathen of North America, and to support and promote Christian knowledge in the new settlements within the United States." A year later the Massachusetts Missionary Society was organized with the purpose of diffusing "the gospel among the heathen, as well as other people, in the remote parts of the country where Christ is seldom or never preached." Within eight years every New England state had organized a similar society with the same object in view, viz: "the regions beyond."

In 1786 the General Synod of the Reformed Dutch Church appointed a committee "to devise some plan for sending the gospel to the destitute localities." Contribu-

tions were taken in the churches and ministers were sent out to preach and organize churches. This work resulted in the formation of the Missionary Society of the Reformed Dutch Church in 1822.

Presbyterian Home Missions date back to the organization of their General Assembly in 1789, when it was resolved "to send forth missionaries well qualified to be employed in mission work on the frontiers for the purpose of organizing churches, administering ordinances, ordaining elders, collecting information concerning the state of religion in those parts, and preparing the best means of establishing a gospel ministry among the people."[6] This work was entrusted for several years to a committee appointed annually, but in 1802 a standing committee was appointed which was enlarged in 1816 to the "Board of Missions."

In 1801 the famous "Plan of Union" was adopted by the Presbyterian General Assembly and the Congregational Association of Connecticut, the purpose of which was "to prevent alienation and promote union and harmony in those new settlements which are composed of inhabitants from those two bodies." By virtue of the provisions of this

[6] Minutes of General Assembly for 1789, p. 11.

"Plan" a Congregational church might settle a Presbyterian pastor, or vice versa, and if the congregation was composed partly of Congregationalists and partly of Presbyterians this should be no bar to their uniting to form a church and calling a pastor. In such a case a standing committee of communicants was empowered to have spiritual oversight of the congregation.[7] For many years this "Plan" accomplished its purpose admirably. It served to prevent the multiplication of feeble churches and demonstrated the wisdom of concerted action in sparsely settled communities. It is true that ultimately the advantages were disproportionately in favor of Presbyterianism, but it served to promote the interests of the Kingdom and that doubtless was the intention of its originators rather than the upbuilding of any form of sectarianism.

The American Home Missionary Society was organized in 1826 by Congregationalists, Presbyterians, and members of the Dutch Reformed Church. The object of this society was to meet the increasing need for churches and preaching in the newer West. Its workers, accordingly, contributed

[7] For text of the "Plan" see Walker's Creeds and Platforms of Congregationalism,, pp. 530, 531.

greatly towards strengthening and building up the interests of religion in Western New York, Ohio, Michigan, Indiana, Illinois, Wisconsin, and the regions beyond the Mississippi. While the work of this organization was interdenominational, from 1826 to 1861 it was estimated that two million dollars were expended for the Presbyterians and that five-sixths of the churches then under the care of the General Assembly (New School) had received assistance through this society.[8]

One of the features in the work of the American Home Missionary Society was the sending out of student bands to labor under its auspices within a given territory of the West. The first of these, known as the Yale or Illinois Band, was formed early in 1829 at Yale College by seven students, the number of whom was afterwards increased to twelve, who solemnly pledged themselves upon the completion of their studies to labor within the bounds of the State of Illinois. While the whole plan was yet in embryo a college was projected and later that same year under the auspices of the first members of the Band to go out Illinois College was

[8] Cf. Fowler's History of Presbyterianism in Central New York, p. 118. (Utica, N. Y., 1877.)

opened. Within a few years one of the members of this Band, the Rev. Asa Turner, had crossed over into the new territory of Iowa. The needs were great and the laborers were few, but in 1843-1844, those who were already on the field were greatly encouraged by the coming of the famous Iowa Band, which had been formed at Andover Theological Seminary by twelve members of the class of 1843. It had its inception in a chance remark of Horace Hutchinson to a couple of his classmates: "If we and some others could only go out together, and take possession of some field, where we could have the ground and work together, what a grand thing it would be."[9] The idea took root. A prayer circle was formed to pray and plan for future work. Various sections were discussed but finally, through the influence of a letter from Asa Turner, Iowa was determined upon as the objective point. In the autumn of 1843 nine members of the Band reached Iowa and were ordained to their labors in the little town of Denmark. "Such an arrival of young preachers at one time," said Dr. George F. Magoun, "had never before occurred in a Western state or ter-

[9] P. 7. The Iowa Band, by Rev. Ephraim Adams (New and Revised Edition.)

ritory, and such a day in the Christian history of Iowa and its ministry had never been." "Such an one," wrote Father Turner in 1863, "as I had never expected to see in my lifetime. The most I could do when alone was to weep tears of joy and return thanks to God." Two of the remaining members of the band came the following year, but the third was prevented by feeble health from entering upon the rugged work of the frontier. While contemplating their Western work one of the members had said: "If each one of us can only plant one good permanent church, and all together build a college, what a work that would be!" This was the initial suggestion of Iowa College, the first college West of the Mississippi to open its doors. Following the example of these bands, others were organized, the Kansas Band at Andover in 1856, and at a later time Dakota and Washington Bands. A large influence was thus exerted and much was done towards giving character to and shaping the institutions of these Western commonwealths.

Baptist Home Missions in America date back to the organization, in 1802, of the Massachusetts Domestic Missionary Society, the purpose of which was "to furnish occa-

sional preaching, and to promote the knowledge of evangelic truth in the new settlements in these United States; or further, if circumstances should render it proper."[10] In that early day missionaries were sent forth to prosecute their labors in Western New York and elsewhere. In 1817 the Foreign Mission Board of the Baptist Church was empowered "to appropriate a portion of their funds to domestic missionary purposes."[11] John M. Peck and James E. Welch were commissioned as missionaries to the far West. In his diary Peck wrote: "I have now put my hand to the plow. O Lord, may I never turn back—never regret this step. It is my desire to live, to labor, to die as a kind of pioneer in advancing the Gospel." It was indeed as a pioneer of the Gospel that he went out and practically devoted his whole life to the work of home missions in destitute and needy fields. He commenced his labors at St. Louis, which at that time was a stronghold of Romanism and was given over to gross wickedness of various kinds. Three years later the appropriations from the Foreign Board were discontinued, but in the

10 Baptist Home Missions in North America, p. 293.

11 Ibid, p. 295.

belief that St. Louis should not be relinquished by the Baptists Peck remained at his post and continued his self-sacrificing labors in the city and the region round about. He often made extensive missionary tours for the purpose of preaching, organizing Sunday Schools, and otherwise furthering the interests of the kingdom in communities where such work sorely needed to be done. In 1822 he was appointed a missionary of the Massachusetts Society with a salary of five dollars per week. In 1832, chiefly through his instrumentality, the American Baptist Home Missionary Society was organized and a work was thus inaugurated which has since had a far-reaching influence upon the religious life of our nation.

The Board of Missions of the Protestant Episcopal Church was organized in 1820 for foreign and home missionary purposes. Prior to the Revolution, however, a great deal of work, home missionary in its character, was carried on in the colonies through the agency of the British Society for the Propagation of the Gospel in Foreign Parts.

The division of the Presbyterian Church, in 1838, into Old School and New School, left the "Board of Missions" under the care

of the Old School General Assembly, while the churches of the New School gave their support to the American Home Missionary Society until 1861, when the Presbyterian Committee of Home Missions assumed the responsibility for this work in the denomination. The reunion of the Old and New Schools, in 1870, led to the formation of the Board of Home Missions of the Presbyterian Church. The American Home Missionary Society having passed over into the entire control of the Congregationalists was subsequently rechristened the Congregational Home Missionary Society.

At an early date organized home missions were unknown among the Methodists for the simple reason that every Methodist church was a Home Missionary church and every Methodist itinerant was a Home Missionary preacher. They sought after the very classes —the neglected and spiritually destitute— for whom Home missions were instituted and no body of believers has done more for the evangelization of our country than have the Methodists. Speaking of the settlers on the frontier, President Roosevelt in his "Winning of the West," says: "Calvinism, though more congenial to them than Episcopacy, was too cold for the fiery hearts of

the borderers; they were not stirred to the depths of their natures till other creeds, and, above all, Methodism, worked their way to the wilderness"[12]

The success of Methodism in the new settlements is attributable to two causes—the circuit system and the early camp meetings. The circuit system gave to the scattered settlements of the frontier a maximum of preaching at the minimum of expenditure. The pioneer communities were far apart. The people were poor and could not contribute largely of their scanty means to the support of the gospel. The needs were great and the circuit system seemed especially adapted to the conditions then prevailing. Several neighborhoods could be grouped together and placed under the oversight of a single preacher whose duty it was to visit these places from time to time to preach the gospel and administer the ordinances of religion. In this manner large numbers of people were brought under the influences of religion and an important work was accomplished in the evangelization of the West and South.

Towards the commencement of the nineteenth century camp-meetings originated

[12] Part I, p. 170. (New York, 1900.)

and at first were conducted through the joint efforts of the Methodists and Presbyterians. The latter, however, soon ceased to give them countenance on account of the excitements which they engendered. As originally conducted they were simply great grove meetings, and for the want of better accommodations people were in the habit of camping in the vicinity, hence the name "camp-meetings." Prompted by a spirit of curiosity and the novelty of such gatherings, the pioneer settlers came for miles to attend services of this character and great good was unquestionably accomplished through their agency. In these ways Methodism was able to propagate itself over wide areas of territory and became one of the predominating influences in the religious life of the nation.[13]

During the past century the forces of an advancing civilization have been pushing the frontier limits farther and farther to the westward until they have practically ceased to exist. While there are still considerable sections in the West and South, especially in the rural districts, where home missionary work will be necessary for perhaps genera-

[13] For a fuller description of the circuit system and the origin of camp meetings see the Author's History of American Revivals, pp. 186-194.

tions to come, the home missionary problem of today is a far different one from what it was a hundred years ago. Then it was largely a question of territory where the institutions of religion were wanting, now it is one chiefly of people many of whom are within reach of religious influences and yet are without the gospel. Entering into the latter as an important factor is the immigrant problem, which is perplexing and bewildering alike to the patriot and the Christian. Up to the middle of the nineteenth century our population was quite homogeneous, but since that time the tide of immigration has set in and has brought to our shores great multitudes of foreigners, many of whom have been alien in race, sympathies and religion. To assist in the process of assimilating these elements has been one of the problems of American Christianity. Work among the foreigners has accordingly become one of the important phases of home missionary effort. The activities of some religious denominations such as the Lutherans, the Dutch and German Reformed Churches, and the Evangelical Association have been largely among a foreign-speaking population. The Church of the United Brethren in Christ also took its rise in the

midst of a foreign population, although in recent years the work of the denomination has been chiefly among English-speaking people. Other denominations have also ministered to the foreigners among us. In 1835 the Methodists commenced their work among the Germans and ten years later among the Scandinavians. The Baptists began to labor among the Germans in 1846 and three years later among the Scandinavians and French. Various denominations from time to time have entered upon this work until there is scarcely a foreign people of any importance among us upon whom missionary efforts have not been expended.

In the rapid survey which has been made of the origin and development of home missions no mention has yet been made of the important part that woman has borne in this work. Through her faithful efforts and generous contributions she has always exerted a powerful influence in the work of home missions. Besides having had a large share in the general work, separate organizations have been formed from time to time to serve as auxiliaries to the State and National societies. Fourteen women in Boston, part of whom were Baptists and part Congregationalists, organized, in 1800,

the Boston Female Society for Missionary Purposes. Similar societies were soon organized elsewhere in Massachusetts and other states. In 1804, the famous "Female Cent Institution of New Hampshire" was organized by a pastor's wife, who, in her desire to do something for the furtherance of home missions, conceived the idea that the women of her state might render valuable assistance by organizing cent societies in different localities, the members of which should contribute one cent weekly to the missionary treasury. This idea was extensively copied and with the female missionary societies which were springing into existence in many places rendered a valuable and substantial service to the home missionary cause. Many years elapsed, however, before any national societies were formed among the women. The Women's Auxiliary of the Episcopal Church was organized in 1871; the Women's Executive Committee of Home Missions Auxiliary to the Presbyterian Board in 1878; the National Women's Home Missionary Society of the Baptists was organized in 1879, by consolidating and unifying the work of two existing societies; the Women's Home Missionary Association among the Congregationalists and the Women's Home

Missionary Society of the Methodist Episcopal Church were each formed in 1880; and the Women's Executive Committee of the Dutch Reformed Church in 1882. These societies have not only proven valuable auxiliaries, but through the schools which they have instituted, the teachers whom they have employed, and in various other ways they have aided greatly in the expansion of the Kingdom.

During the past one hundred years in the neighborhood of one hundred and fifty millions of dollars have been collected and expended for specifically home missionary purposes. What have been the results? The home missionaries are to be reckoned among the important factors in the building of our nation. They have helped to develop our natural resources. Their influence in giving character to and shaping the institutions in the states west of the Allegheny Mountains has been greater than that of statesmen and warriors. Along their paths inestimable forces for good—churches, schools and colleges, have sprung up to perpetuate their work and immortalize their influence. Hamilton, Oberlin, Wabash, Illinois, Knox, Iowa, and scores of other colleges have been the direct result of home missionary effort.

Home missions moreover have had a marked influence upon the religious life of the nation, by far the greater portion of which has been evangelized under home missionary auspices. For example, at the commencement of the nineteenth century only one person out of every sixteen was a member of an evangelical church, but at its close one out of every four persons in our population belonged to the churches which are evangelical in faith and practice, to say nothing about Roman Catholics, Unitarians, and other bodies which are not termed evangelical. In accomplishing these mighty results other forces have been at work—the great revivals of the time, the distribution of religious literature, the extension of the Sunday School movement, besides various other agencies—all of which have had their influence, yet there can be no question that the religious character of our country at the present time and the commanding position which the church in America now occupies are due in no small degree to the heroism and self-sacrifice of the home missionary who builded better than he knew.

CHAPTER VII.

FOREIGN MISSIONS.

It was not surprising, in fact it was but logical and natural, that the quickened interest in home evangelization should have led to active efforts in behalf of those who were afar off. Christianity is essentially missionary. The vitality of the church finds expression in the outgoings of its life for others. Times of spiritual deadness are characterized by a decadence of the missionary spirit, while times of awakening emphasize the missionary purpose of the Christian church and cause it to throb with the spirit of its founder who said: "Go ye into all the world and preach the gospel to every creature." It is not strange, therefore, that home and foreign missions should have resulted from the Awakening of 1800. The young men through whose influence the organization of the American Board was effected and the first missionaries to be sent to foreign fields, almost without exception, were the converts of that revival. For several years, however, there had not been

wanting some manifestations of the missionary spirit.

In 1774, during the same year that the General Association of Connecticut was discussing the advisability of sending missionaries to the "scattered back settlements," two Congregational pastors of Newport, Rhode Island, Revs. Ezra Stiles and Samuel Hopkins, appeared before the Synod of New York to advocate the project of sending two African natives "on a mission to propagate Christianity in their own country." Favorable action was taken and the Scottish Presbyterians were appealed to for aid, but the War for Independence coming on, the undertaking was abandoned. The labors of Carey and his associates awakened in many places a lively interest in missions, and in 1796 a society was formed in New York City with monthly meetings to ask "the God of grace to pour out His Spirit on His Church and send the Gospel to all nations." In 1806 Dr. E. D. Griffin made an eloquent plea before the Presbyterian General Assembly in behalf of missionary work among the heathen.

While we find these indications of a deepening interest in missions, American Christianity is indebted for the impulse to foreign

missionary activity to Samuel J. Mills, who was born at Torringford, Conn., April 21st, 1783. His father was a minister before him and during his childhood he was dedicated by his mother to the service of God in missionary work. He was converted in November, 1801, while on his way to enter Morris Academy and on his return observed to his father that he "could not conceive of any course of life . . . that would prove so pleasant as to go and communicate the Gospel salvation to the poor heathen." In April, 1806, he entered the freshman class at Williams College, where a great revival had commenced a year previously and which continued a year or more longer. During the summer of 1806 some of the students were accustomed once or twice during the week to go to the woods or fields for prayer. One sultry afternoon in early August or the latter part of July, five young men, Samuel J. Mills, James Richards, Francis L. Robbins, Harvey Loomis, and Byram Green, met for this purpose. A storm cloud soon appeared and it began to thunder and lighten, so that they were obliged to seek the shelter of a friendly haystack to protect them from the approaching storm. The moral darkness of Asia was the theme of their

conversation and it was proposed by Mills to send the gospel to that distant continent. Loomis demurred on the ground that it was an impossible undertaking, but Mills replied: "We can do it if we will." Under the inspiration of that purpose they bowed their heads in prayer and made intercession in behalf of foreign missions. Little did these young men dream of the significance of that little meeting or the consequences which were to ensue from a purpose inspired under the shadow of a sheltering haystack. It affords but another illustration of the fact that "God hath chosen the foolish things of the world to confound the wise and the weak things of the world to confound the things which are mighty." That little haystack prayer meeting is memorable because it marks the birthplace of American foreign missions. Directly or indirectly the efforts which have since been made in behalf of heathen evangelization may be traced to that little meeting.

Two years later, on September 7th, 1808, Samuel J. Mills, Ezra Fiske, James Richards, John Seward, and Luther Rice, in a room of the old East College, formed an organization called "The Brethren," the purpose of which was "to effect in the per-

sons of its members a mission or missions to the heathen." This was a secret organization the records of which were written in cipher. Each member was pledged not only "to keep inviolably secret the existence of this society," but to "keep absolutely free from any engagement, which, after his careful attention and after consultation with The Brethren, shall be deemed incompatible with the object of this society," and to "hold himself in readiness to go on a mission when and where duty may call."

The year following the center of missionary interest was transferred to Andover Theological Seminary, whither Mills and some others had gone for further preparation in their work. In 1810 Samuel J. Mills, Adoniram Judson, Samuel Nott, and Samuel Newell met several ministers in the parlor of Prof. Stuart of Andover to counsel with them concerning their purpose of entering the mission field. Some were inclined to look upon the idea as chimerical, but the majority said: "Go in the name of the Lord, and we will help." Two days later, on June 27, 1810, Drs. Samuel Spring and Samuel Worcester presented to the Massachusetts General Association at Bradford a memorial signed by these young men ask-

ing to be sent as missionaries to the heathen. Such was the response to this memorial that the American Board of Commissioners for Foreign Missions was formed, the first society to be organized in America for the evangelization of the non-Christian nations. When application was made to obtain a charter for this society, it was actually opposed on the floor of the Massachusetts legislature on the ground that the supply of Christianity in this country was so limited that none could be spared for export, but the reply was made that religion was a commodity the character of which was such that the more of it was exported the more remained at home, and so at length, in 1812, a charter was secured.

There were yet many obstacles to be overcome before missionaries could be sent abroad. Funds were lacking and at the end of the first year there was scarcely a thousand dollars in the treasury of the American Board. One of the members of the Prudential Committee was opposed to the idea of sending forth missionaries until there should be at least sixty thousand dollars on hand to provide against unexpected emergencies. The War of 1812, moreover, was impending and it was difficult to obtain passage for the

missionaries. Finally all obstacles were overcome and on Feb. 6th, 1812, at Tabernacle Church, Salem, Mass., five young men, Gordon Hall, Adoniram Judson, Samuel Nott, Luther Rice, and Samuel Newell, were solemnly ordained to the work of the foreign field. Just at this juncture the ships in which passage had been taken were unexpectedly delayed for two weeks. In the meanwhile the news of the ordination of these young men gained circulation and an unlooked for enthusiasm was awakened. Gifts began to pour in and by the time the vessels were ready to sail some six thousand dollars had been contributed. On the voyage to India, Judson and Rice embraced Baptist views. Samuel Nott and Gordon Hall, in the face of governmental opposition, succeeded in gaining a foothold at Bombay, where Newell afterwards joined them. This marks the beginning of the Marathi Mission which was followed three years later by the opening of a mission in Ceylon.

In 1819 a company of seventeen persons sailed from Boston, under the auspices of the American Board, on a mission to the Hawaiian or Sandwich Islands. The origin of this mission is of romantic interest. Ten years previously Henry Obookiah, a native lad,

who had drifted from those far-off Islands, was found on the steps of a building at Yale College, weeping for an education that he might carry the gospel to the benighted people of his own land. School privileges were provided for the boy, but dying prematurely, his pathetic story awakened such an interest in Hawaii that the mission to those Islands was undertaken. When the missionaries reached their destination they found that a revolution had taken place. The natives had renounced their heathen gods and were without a religion. The time seemed ripe for the message of the gospel and the rulers of the people were influenced to embrace Christianity. In 1824 the principal chiefs agreed to observe the Christian Sabbath and adopted the ten commandments as a basis for their civil laws. Gracious revivals attended the efforts of the missionaries for the conversion of the people. Especially was this true of the preaching of Rev. Titus Coan. Under his ministry, on a single occasion, in 1838, he baptized and received into the church seventeen hundred tested native converts. By 1863 the Islands were pronounced Christianized and the American Board withdrew from the field.

Missions were subsequently opened in

Syria, China, Turkey, Persia, Africa, the Micronesian Islands, Japan, Spain, Mexico, and Austria. The mission in Japan was opened in 1869. A few years previously Neesima, who was the son of Shintoist parents and had been led in a remarkable way to a knowledge of the true God, came to America, where he was befriended by Alpheus Hardy, the proprietor of the ship on which he had worked his way. Through the assistance of his benefactor Neesima was educated at Philips Academy and Amherst College. Returning to Japan in 1875, he succeeded in establishing at Kiota the Doshisha University, which became the largest and best equipped Christian school in the empire. This institution, which has exerted a far-reaching influence upon the religious and educational life of Japan, received substantial assistance from Mr. Hardy, who also was a member of the Prudential Committee of the American Board.

The American Board of Commissioners for Foreign Missions was organized without sectarian bias and for many years was supported by the Congregational, Presbyterian, Reformed Dutch and German churches. In 1837, by order of the Old School Presbyterian Assembly, the Board of Foreign Mis-

sions of the Presbyterian Church was formed. The new School Presbyterians continued their allegiance to the American Board until in 1870, when the General Assembly of the reunited church gave its support to the Presbyterian Board, whereupon the American Board transferred to its care a number of missionaries with the missions in Syria, Gaboon and Persia, besides missions among several tribes of American Indians. The Presbyterians now have prosperous missions in Africa, China, India, Japan, Korea, Persia, Siam, Syria, Mexico, Guatemala, and South America. The Reformed Dutch Church established independent missions in 1857 and the German Reformed in 1879.

Sailing on different vessels Judson and Rice embraced immersionist views independently of one another. With their Greek Testaments before them as they pondered the problems of the Kingdom on their long voyage they became convinced that immersion was the form of baptism practiced by the apostles. They were surprised and delighted, therefore, on meeting across the sea that each had arrived at a common conclusion. With this radical change in their point of view they severed their relations

with the American Board and appealed for support to their Baptist brethren in America whom they had never seen. The response on the part of churches and individuals was immediate. The news of the conversion of Judson and Rice reached this country in January, 1813, and a year later the initial steps were taken which led to the formation of the American Baptist Missionary Union. Rice soon returned to the United States to enlist the interest and sympathies of the American Baptists in their missionary enterprise across the sea. Judson remained in India and commenced his labors at Rangoon in Burma. One of the earliest projects which engaged his attention was the translation of the Scriptures into Burmese and upon this work he was employed for many years. Incredible difficulties and hardships confronted him in his efforts to evangelize the natives. He was obliged to contend with a hostile government. For six long years he toiled without the encouragement of a single native convert and during the first fifteen years of his missionary labors Judson baptized but twenty-two natives into the Christian faith. In after years when asked about the prospects for the conversion of the heathen, he replied: "They are bright as

the promises of God." It was this faith which wavered not that supported and sustained him in the midst of trials and discouragements which would have overwhelmed a less earnest and devoted soul. During the war with England he was seized by the native authorities and cast into an overcrowded prison which was reeking with filth and vermin, and there he was confined for seventeen months. Besides suffering untold torments from hunger, heat and fever, the fetters which he wore left marks upon his body which he carried to the grave. But his translation of the Bible, upon which he had spent so many weary days, was providentially preserved. It had been sewed in a pillow, which was taken by a native convert as a memento of this man of God whom he never again expected to see. Soon after the close of this terrible ordeal Judson lost his wife, who had ministered to him from the outside as best she could and who had been untiring in her efforts to secure his release. Such fidelity and such devotion could not go unrewarded. During Judson's lifetime the mission in Burma was firmly established and abundant harvests were destined to come from such faithful seed sowing. George Dana Boardman and others

came to supplement the labors of Judson. The work among the Karens, a native race which had been cruelly oppressed by the Burmese, proved especially fruitful. Veritable showers of refreshing attended the labors of the missionaries among this people. In Burma, at the present time, there are upwards of forty thousand native Christians in the Baptist missions, with seven hundred churches, five hundred of which are self-supporting.

In 1835 the American Baptists began missionary work among the Chinese at Bangkok, Siam, and besides the work in India the denomination now sustains prosperous missions in China, Japan, Africa, and several European countries. The Southern Baptists, who have labored independently since 1845, have missions in China, Japan, Africa, Italy, Mexico, and Brazil.

The missions thus far outlined may be traced directly to the influence of Samuel J. Mills. During his student days he had said to a classmate: "You and I, brother, are little men, but before we die our influence must be felt on the other side of the world." Although instrumental in originating American foreign missions he was never permitted to go as a missionary to the

heathen, but he rendered effectual service as a home missionary and in the work of the American Bible Society. He died at sea, June 16th, 1818, off the coast of Africa, whither he had gone as an agent of the American Colonization Society to find a suitable location for a colony of American negroes. Barely more than thirty-five years of age at the time of his death, his influence was indeed "felt on the other side of the world" and that influence has been perpetuated in the work of the Congregational, Baptist, Presbyterian, and Reformed churches, which now are ministering to untold multitudes on the "other side of the world."

Less directly, perhaps, can the missionary movements in the Methodist Church be traced to the influences which were operative in producing the societies already alluded to. Methodism, however, from its very inception has been animated by an active and intense missionary spirit. In a sermon preached to a pioneer congregation during the War of 1812, Bishop Asbury, alluding to the disgraceful refusal of the American militia to support the regulars across the Canadian line, said: "We followed you to the wilderness when the earth

was our only resting-place and the sky our canopy, when your own subsistence depended on the precarious success of the chase, and consequently you had little to bestow on us. We sought not yours, but you. And now show us the people who have no preacher and whose language we understand, and we will send them one. Yes, we will *send* them one; for the Methodist preachers are not militia, who will not cross the lines; they are regulars, and they *must go!*"

The American Methodists did not long confine their efforts to those only whose *language they could understand.* Even at this time some work had been done among the Indians and in April, 1819, the Methodist Missionary Society was organized. Three years prior to this John Stewart, a drunken negro at Marietta, Ohio, while on his way to drown himself, was arrested by the voice of a Methodist exhorter and paused to listen to the gospel message. Within a week he was converted and in obedience to a vision from heaven, as he believed, he set out with hymn book and Bible to evangelize the Indians to the northwestward. Among the Wyandottes on the upper Sandusky considerable numbers were converted through his instrumentality. As this work became

noised abroad others went to his assistance and in 1819 the Missionary Society of the Methodist Episcopal Church was organized in New York to care for the Indian missions and to spread the gospel far and wide.

For some years nothing was attempted beyond the evangelization of American natives, but in 1833 a mission was established in Liberia, Africa. This mission was opened by Melville B. Cox, an earnest, devoted soul, who had volunteered for Africa. "I thirst to be on my way," said he, "I know I cannot live long in Africa, but I hope to live long enough to get there, and, if God please that my bones lie in an African grave, I shall have established such a bond between Africa and the Church as shall not be broken till Africa be redeemed." After five months of fruitful and faithful labor he died of African fever and his mantle fell on other shoulders. John Seys came on to take up the work that he had laid down. The work moved on rapidly and for several years the Liberian mission was highly successful. Other missions were founded by the Methodists in the Dark Continent, and in 1885 William Taylor, after a remarkable career in other lands, was chosen missionary bishop of Africa, where he attempted, with a moderate degree

of success, to found self-supporting missions in the Congo.

Work was commenced in South America as early as 1836 at Buenos Ayres. Methodist missions were opened at Foochow, China, in 1847, by Judson Dwight Collins, who besought Bishop Janes to send him to China. "Engage me a place before the mast," he said, "and my own strong arm will pull me to China and support me while there." In 1856, William Butler, who afterwards founded Methodist missions in Mexico, established the first American Methodist mission in India. The progress of the work among the natives of that land has since been most rapid, especially under the administration of Bishop J. M. Thoburn, the first missionary bishop of India. At the present time, in addition to the fields already mentioned, the Methodists have prosperous missions in Japan, Italy, and several European countries. The Methodist Episcopal Church, South, has missions in China, Mexico, Brazil, and Japan.

The Domestic and Foreign Missionary Society of the Protestant Episcopal Church was organized at Philadelphia, November 21, 1821. The first foreign mission was opened at Athens, Greece, in 1829. The first mis-

sionaries to China were sent out in 1835. Missionary work in the republic of Liberia was inaugurated in 1836. Rev. John Payne, who was the first missionary bishop in that country, after many years of service which undermined his health, wrote: "But I was no fool. I did follow in the very footsteps of apostles, martyrs, and prophets." Missions were subsequently established by the Episcopalians in Japan, Hayti and San Domingo, Mexico, and Brazil.

From the very commencement of missionary work women have shared in its toils and perils. At the first the wives of the missionaries were faithful and efficient coworkers in their arduous labors across the sea, while subsequently female missionaries have been employed as teachers and helpers in the foreign fields. Woman's sympathies have always been enlisted in this work but it was not until 1860 that the first national organization was formed among women. In November of that year the "Woman's Union Missionary Society" was organized in New York. The "Woman's Board of Missions" (Congregational) was organized October 27, 1868, and other denominational societies have followed. The "Woman's Foreign Missionary Society" of the Methodist Episcopal Church

in 1869; the "Presbyterian Woman's Board of Foreign Missions" in 1870; the "Woman's Baptist Foreign Missionary Society" in 1871; the "Woman's Auxiliary to the Board of Missions" (Protestant Episcopal) in 1871; the "Christian Woman's Board of Missions" (Disciples of Christ) in 1874; the "Woman's Board of Foreign Missions of the Reformed Church in America" in 1875; the "Woman's Missionary Association" of the United Brethren Church in 1875; and the "Woman's Missionary Society of the Methodist Episcopal Church, South" in 1878. These societies have accomplished a great work in stimulating missionary zeal, in circulating missionary literature, and in raising funds for missionary work.

In tracing the origin and development of American missions, only the more salient and important facts have been touched upon. It would be impossible within the scope of such a work as this to attempt to describe the different missions of the denominations already mentioned or even to enumerate the missions of the various other religious bodies in our country. It can only be said that there is now scarcely a Christian denomination great or small in the United States which does not have some share in this im-

portant work. During the past century many millions of dollars have been expended and untold good has been accomplished. In no other phase of our religious life is the aggressive spirit and evangelical purpose of the American church so manifest as in these efforts to evangelize the heathen world and obey the divine injunction: "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit."

CHAPTER VIII.

SUNDAY SCHOOLS AND RELIGIOUS WORK AMONG THE YOUNG.

The Sunday School is a comparatively modern institution and owes its efficiency to the developments of the past one hundred years. It must not be supposed, however, that prior to its origin the religious training of the youth was neglected. In Puritan New England, while regeneration was a necessary qualification for church membership and all who were admitted to the Lord's Table were required to make a public profession of their faith, the children of Christian parents, during their minority, were regarded as sustaining covenant relations with the church and were placed under the guidance and watch-care of its teachers. Careful provision was accordingly made that the youth might be suitably trained. Children were expected to accompany their parents to the services of the church and family worship was enjoined. Catechetical instruction constituted a part of the child's religious training although for the most part this was

given in the home. The Shorter Catechism of the Westminster Assembly was largely used for this purpose, but prior to its publication several of the New England divines had prepared catechisms of their own.

The common schools of New England were instituted for a religious purpose and religious instruction occupied a prominent place in their curricula. The Massachusetts school law of 1642 contained the requirement that account should be taken "from time to time of all parents and masters, and of their children, especially of their ability to read and understand the principles of religion."[1] The Connecticut law of 1650 provided "that all masters of families, do, once a week, at least catechise their children and servants, in the grounds and principles of religion; and if any be unable to do so much, that then, at the least, they procure such children or apprentices to learn some short orthodox catechism, without book, that they may be able to answer to the questions that shall be propounded to them out of such catechisms by their parents or masters, or any selectmen, when they shall call them to a trial of what they have learned in this

[1] Colonial Records of Massachusetts, II, p. 6.

kind."[2] By an ordinance of the Massachusetts General Court in 1654 it was enacted that no teachers should be continued in the school "that have manifested themselves unsound in the faith or scandalous in their lives, and not giving due satisfaction according to the rules of Christ."[3] One of the earliest text books in use in New England schools was "A Catechism on the Grounds and Principles of the Christian Religion," published by Richard Mather. The New England Primer, which at a later time was used extensively for elementary instruction, contained, besides other religious teaching, the Apostles' Creed, the Lord's Prayer, the Ten Commandments, and in its later editions the Shorter Catechism.

There is historical evidence of the existence of Sunday Schools in America which antedate by many years those originating with Robert Raikes. As early as 1674 a Sunday School was organized at Roxbury, Mass., where the children, after the morning service, were given instruction in the catechism and Scriptures by male and female teachers. Two years later a school was opened at Norwich, Conn. In 1680 the

2 Colonial Records of Connecticut, p. 520.
3 Colonial Records of Massachusetts, Vol. IV, Part I, p. 183.

deacons of the church at Plymouth were required to assist their pastor in catechising the children during the intermission between the services on the Sabbath day. Sunday Schools were started at Newtown, Long Island, in 1683; in Berks and Montgomery Counties, Pennsylvania, by the Schwenkfelders in 1734; and at Ephrata, Pa., in 1740, where the school continued for more than thirty years and was blessed with many revivals. From 1740 to the time of his death Dr. Joseph Bellamy conducted a Sunday School at Bethlehem, Conn., in which he was assisted by members of his congretion. In 1744 Mrs. Greening commenced a school in Philadelphia, and one was opened at Columbia, Conn., in 1763, by Rev. Eleazar Wheelock.

These early schools were ephemeral in character and exerted little or no influence in the establishment of the modern Sabbath School. Robert Raikes, a printer of Gloucester, England, was deeply touched by the ignorance and religious destitution of the poor children in that city, and in 1780 he opened a Sunday School where four women were employed as teachers at a shilling per day. Gratuitous instruction was offered that the children might learn to read the cate-

chism and the Bible. Raikes' idea was widely copied and Sunday Schools began to spring up in this country, some of which were doubtless independent of those originating in England. In 1786 Bishop Asbury opened a Sunday School in the house of Thomas Crenshaw at Hanover, Virginia. At the Methodist Conference in 1790 to the question, "What can be done in order to instruct poor children, white and black, to read?" the answer was given, "Let us labor as the heart and soul of one man to establish Sunday Schools in or near the place of public worship."[4] In 1790 a Sunday School was established in Philadelphia by Bishop White of the Protestant Episcopal Church and others. In 1791 Oliver W. Lane started a school in Boston. Two years later, Katy Ferguson, a colored woman, in her own humble home, opened the first Sunday School in New York for the benefit of the poor children in the city. In 1797 Mr. Samuel Slater of Pawtucket, Rhode Island, organized a school in a room of his cotton factory for the religious instruction of its operatives. With the opening of the nineteenth century Sunday Schools increased more rapidly, especially after the visit, in

[4] Buckley's History of the Methodists, p. 271.

1811, of Rev. Thomas May of London, England, who gave a decided impetus to the growth of Sunday Schools in America. Radical changes in method were soon adopted. The voluntary system of instruction was substituted for paid teaching and the subject matter taught was remodelled along lines more specifically religious.

With the purpose of encouraging the organization of Sabbath Schools in Philadelphia, the "First-Day or Sunday-School Society" was organized during the winter of 1790-1791. Similar societies were soon organized elsewhere, notably at New York and Boston. An organization of still wider scope—"The Philadelphia Sunday and Adult School Union"—was formed May 26, 1817. This society, in 1821, employed a missionary who organized upwards of sixty schools in six different states. As early as 1821 a plea for a national union was made by the Sunday School Union of New York. In response to such a call and with the cooperation of the Unions of Philadelphia, Boston, and New York, the American Sunday School Union, with the others as auxiliaries, was organized in May, 1824. The purpose of this society was "To concentrate the efforts of Sabbath-school societies in differ-

ent portions of our country . . . to disseminate useful information; circulate moral and religious publications in every part of the land, and endeavor to plant a Sunday School wherever there is a population."[5]

Besides developing a Sunday School literature and promoting Sunday School libraries at a nominal cost the American Sunday School Union has been a most effective agency in the evangelization of our country. The Sunday School has often been a pioneer of the church. A Sunday School has been planted and becoming the nucleus of a growing religious interest, little by little, has developed into a church. To the work of planting Sunday Schools the American Sunday School Union early devoted its attention. During the first year of its existence it sent out missionaries, both clerical and lay, to survey the field and to organize schools wherever needed. As the resources of this society increased the work steadily grew in magnitude and hundreds of schools were soon organized. At the anniversary of the society in 1830, it was resolved, so far as possible, within the next two years, to plant schools in every destitute place in the

5 Constitution of the Am. S. S. U.

Mississippi Valley. This project awakened the greatest enthusiasm and upwards of sixty thousand dollars were subscribed for the purpose. Prominent among the missionaries raised up for the Mississippi Valley enterprise was Stephen Paxon. Converted through the influence of his little daughter, he gave himself with untiring devotion to Sunday School work. During his lifetime he traveled from the Allegheny Mountains to the Rockies and succeeded in planting 1,314 Sunday Schools with 83,045 pupils in communities where no schools had ever been organized before. There were in addition, moreover, hundreds of other schools which he aided, encouraged or revived. In 1833 an enterprise similar to that of the Mississippi Valley was projected for the South, but its success was limited and since that time the Sunday School Union has ceased to encourage special enterprises of this sort. During the past eighty years upwards of a hundred thousand schools have been opened under the auspices of the American Sunday School Union with six hundred thousand teachers and in the neighborhood of five million pupils. From this work a vast multitude of conversions has resulted and some thousands of churches of various

denominations have been gathered. Nine million dollars worth of literature has been distributed not only to needy schools and churches, but to the army and navy, to prisons, reformatories, houses of detention, hospitals and asylums. It is doubtful whether any other one organization can point to greater results in the evangelization of our country than the American Sunday School Union. In recent years, however, the work of this organization has been superseded to a great extent by denominational agencies. Commencing with the organization of the Sunday School Union of the Methodist Episcopal Church, April 2, 1827, the various religious bodies have gradually developed their Sunday School work along denominational lines until there is scarcely a religious denomination of any importance in the country which does not engage in Sunday School missionary work. The American Sunday School Union still continues an important work in the organization of schools in the rural communities of the West and South. These schools being union in character, some question has been raised as to the permanency and efficiency of this work, it being contended that a school needs the fostering care of some

church, without which a union school, standing alone as it must, is likely soon to pass out of existence. The criticism doubtless is just, although there can be no question that in some sections the American Sunday School Union is still needed and will be for perhaps generations to come.

The value of Sunday School conventions was early recognized as a means for stimulating Sunday School work and methods. From 1820 to 1830 in the Eastern and Middle States conventions were frequently held. About this time small local conventions or conferences became quite popular and the interest which they evoked led to the first national Sunday School convention, which met in New York City, October 3, 1832 with delegates from more than half of the states then in the American Union. A second convention was held in Philadelphia in May, 1833. From that time on, for some inexplicable reason, the convention idea seems to have waned and it was not until in 1859 that the third national convention was called which assembled in Philadelphia. National conventions again met in 1868 and 1872 at Detroit and Indianapolis respectively. The convention at Indianapolis was noteworthy for two reasons—the adoption of

a uniform system of lessons and the inauguration of the International Sunday School Convention, which meeting first at Baltimore in 1875 has since convened triennially and has proven of inestimable value in bringing before Sunday School workers the best methods of Sunday School teaching and the most helpful means of promoting Sunday School work.

The idea of a uniform lesson system was not altogether new. The American Sunday School Union had done pioneer work along this line and at an early date had adopted a system of lessons which in a five year's course covered the principal parts of the Bible. The chief credit, however, for the International System of Lessons is due to Bishop J. H. Vincent, who as a young clergyman recognized the value of a more thorough system of Bible teaching than had yet been introduced, and with the co-operation of B. F. Jacobs, Edward Eggleston, and others, devised a system of uniform lessons which was adopted at the Indianapolis convention in 1872. To Bishop Vincent we are indebted also for the Chautauqua idea, which has raised the standard of teaching efficiency in our Sunday Schools and through its read-

ing courses has placed a wider culture within the reach of the masses.[6]

The International Lesson System, which aims to cover the entire Bible in seven years, has been subjected to more or less of criticism in recent years. Changes, of course, are inevitable, but along what lines they will come, it is at present too early to predict. The International System, however, has accomplished remarkable results in the unification of Bible study and in the development of a high order of lesson helps.

The Sunday School of today is a very different institution from the Sunday School of Robert Raikes with its paid teachers and elementary instruction. With its cradle roll for enlisting children in their infancy, with its kindergarten methods of primary instruction, with its classification of pupils into the various grades from the primary department to the Bible classes, with its home department for instructing those who from infirmity or distance are unable to attend the sessions in person, with its Bible normal classes

6 The summer assembly at Lake Chautauqua, New York, has been reproduced on a more or less extensive scale in various places throughout the United States. Many of these "Chautauquas" have eliminated the religious and educational features and are simply summer lyceums, conducted for a week or ten days, with lectures, concerts, entertainments, and even theatricals for the amusement and edification of the people.

for raising the standard of teaching efficiency, and with the various methods which modern ingenuity has been able to devise, the Sunday School of the present is one of the most powerful adjuncts of the church and an important factor in spreading abroad the Kingdom of God.

The Sunday School is by no means the only agency for ministering to the religious welfare of the youth. The young people's movement, which has originated during the past quarter of a century, has had a phenomenal development and has affected profoundly the religious life of our country.

In former times, the young people's prayer meeting, though seldom of long continuance, was frequently experimented with as a means of sustaining a religious interest among the young and for the purpose of promoting their Christian usefulness. Following the Great Awakening at the middle of the eighteenth century associations of young people sprang up in various parts of New England, the object of which was to sustain prayer meetings and with the avowed purpose of affording "assistance in the service of God and in the great design of early religion and for the preventing and escaping the snares and temptations which

young people fall into in evil company." A covenant was adopted in which the members solemnly promised not to allow themselves "in the practice of any known sin or in the omission of any known duty."

These associations proved to be but temporary expedients and soon passed out of existence. For many years, however, the young people's prayer meeting continued to be employed with more or less frequency in many parts of the country, although it was lacking in the unity and coherence essential to the accomplishment of the actual objects of Christian endeavor.

No effective measure was devised until on February 2, 1881, when Rev. Francis E. Clark, a young Congregational clergyman of Portland, Maine, summoned to his parlor for conference a little company of young people who had lately been converted in a revival with which his church had been visited. Eager to direct them into the paths of Christian usefulness, he laid before them, mere boys and girls as they were, a constitution which he had previously drawn up, and which contained a pledge to be present at and to take some part aside from singing in the weekly prayer meeting of the society. Monthly consecration meetings were pro-

vided for and a feature of the new organization was the "lookout committee," whose duty it was to enlist new recruits and look after delinquent members. Thirty-five young persons signed this constitution and an organization was formed—"The Young People's Society of Christian Endeavor"—which has since grown to tremendous proportions and now has a world-wide significance.

This movement, which seemed to have "come to the Kingdom for such a time," met with popular favor and within twelve months twenty similar societies were organized in various parts of the United States. By 1886 the United Society had been formed and 850 societies with 30,000 members had been enrolled. Since that time the organization has grown by leaps and bounds, until it now has a membership numbering into the millions, with representatives in every quarter of the globe.

Although the Young People's Society of Christian Endeavor is interdenominational in character, it has always advocated the strictest loyalty to the local church. Notwithstanding the fact that there was nothing in the organization which should interfere with denominational growth and develop-

ment, in some religious bodies a desire early began to manifest itself for a denominational type of organization. It was felt that in this way denominational interests could best be subserved and the young people trained for the greatest efficiency in the churches to which they belonged. As a consequence a number of denominational organizations have come into existence, foremost among which is the Epworth League of the Methodist Church.

The Epworth League was organized at Cleveland, Ohio, in May, 1889, and was formed chiefly from a desire to unify the young people's organizations in the Methodist Episcopal Church. Besides a considerable representation of Christian Endeavor Societies, there were, in the denomination, no less than five distinctively Methodist organizations of young people. Representatives of these societies met in Cleveland, and a new organization was formed to which the name "The Epworth League" was given in honor of John Wesley's birthplace. The General Conference of 1892 advised all the young people's societies in the church to become Epworth Leagues, and in consequence this organization has become universal throughout the denomination. The

League was also adopted by the Methodist Episcopal Church, South, and now has a membership and influence second only to that of the Christian Endeavor Society.

The Young People's Christian Union of the United Brethren Church was formed at Dayton, Ohio, in 1890 and has had a vigorous growth in the churches of that denomination. The Baptist Young People's Union was organized in 1891 and has attained to a large measure of usefulness among the Baptists. "It is modeled on the Young People's Society of Christian Endeavor, and aims to emphasize denominational principles in a way that is not possible in an interdenominational organization."[7] The Luther League was organized in 1895 to subserve the denominational interests of the young people of the Lutheran Church.

Societies for special classes have also been formed, such as the Boys' Brigade, which practically is an adjunct of the Sunday School, since attendance at some Sunday School is obligatory upon its membership. By a combination of military drill and Bible study, the Brigade aims to discipline boys in obedience, reverence, and self-respect, and to

[7] A History of the Baptists in the U. S., by A. H. Newman, p. 478.

make of them "good soldiers of Jesus Christ." Strange as it may appear, objection has been raised to this organization for two opposite reasons, viz: by the Peace Society because it fosters a spirit of militarism, and by military men because in its ranks boys are apt to get a sufficiency of parades and military drill and so as they grow older are not inclined to enter the military service.

Various other organizations have been formed, some of them local and others national, all of which are serving a more or less useful purpose in helping to mold the characters and shape the destinies of the young people of our land. There never was a time in the history of the church when a more earnest heed was being given to the command of the Master, "Feed my Lambs," than there is at the present time. The efforts put forth to reach the young mean much not only to the church of today, but more for the church of tomorrow. Habits and characters are formed in youth and the efficiency of the church in the future depends to a great extent upon the faithfulness with which the church trains the young people of the present. Already we are reaping the fruitage of the efforts put forth and may expect increasing harvests in the years that are to come.

CHAPTER IX.

THE SLAVERY QUESTION.

Negro slavery originated in Europe about the middle of the fifteenth century and was imported thence by the Spaniards to Central and South America, where it existed for nearly a hundred years before it was introduced into the English Colonies of the New World. In 1619 a Dutch man-of-war visited Jamestown, Virginia, with a cargo of twenty negro slaves which were eagerly purchased by the planters in that vicinity. Thus originated an institution which was destined to curse this country for two centuries and a half, and leave behind it an evil heritage from the consequences of which the American people will probably suffer for many years to come.

The growth of slavery in the colonies was slow and not without opposition. In 1641 the General Court of Massachusetts passed an act declaring "that there shall never be any bond slavery, villeinage or captivity among us, unless it be lawful captives taken in just wars, as willingly sell themselves or

are sold to us." When a cargo of Guinea slaves was brought to Boston in 1646 they were sent back by the General Court to their native coast and their owners were severely reprimanded for their crime. Man-stealing, in 1650, was made a capital offence in Connecticut and New Haven. In 1652 the General Assembly of Rhode Island passed an act forbidding mankind, black or white, to be held in slavery for more than ten years or after the age of twenty-four.

These laws were repealed subsequently and slavery became more or less common throughout all the colonies. Voices of protest, however, were heard now and then against the evils of this system. In 1675 Rev. John Elliot opposed the practice of selling Indians made captive in war and remonstrated against "the abject condition of the enslaved Africans." The Mennonites of Germantown, Pa., in 1688, addressed a petition to the Quaker Yearly Meeting at Philadelphia, protesting against the system of slavery. This petition was received and for many years thereafter the Friends annually placed themselves on record against this institution. In 1701 Judge Samuel Sewall of Massachusetts published his celebrated tract, "The Selling of Joseph," in

which he contended for the equality of human rights. A year later the town of Boston took measures to "put a period to negroes being slaves."

Notwithstanding these protests the evil of slavery grew apace. Slaves were less numerous in the North, but this was due not so much to any conscientious scruples on the subject as to the fact that slave-labor in this section was not especially profitable. A lucrative trade, however, in importing and selling negro slaves was carried on by New England merchants, Newport and Boston becoming the centers of the traffic. British merchants were also interested in this trade and the "Royal African Company" was chartered with a view to supplying the colonists with slaves.

At different times efforts were made to restrict this traffic, but in each instance it was annulled by the British crown. In 1712 Pennsylvania passed a statute to prevent the increase of slavery, but it was overruled by the crown. In Virginia an attempt to levy a tax upon imported negroes met with the same fate, and South Carolina, in 1761, was restrained by royal influence from restricting the trade. In 1767 a bill was introduced into the General Court of Massachusetts "to

prevent the unnatural and unwarrantable custom of enslaving mankind and the importation of slaves into the province." Owing to some disagreement it failed of immediate passage, but finally in 1774, when the bill was passed, Governor Hutchinson vetoed it on the ground that his instructions forbade his signature of the bill. His successor, General Gage, refused to sign it for the same reason. In 1770 George III. wrote the Governor of Virginia commanding him "to assent to no law by which the importation of slaves should be in any respect prohibited or obstructed." The British government thereby placed itself in the anomalous position of encouraging within the colonies that which was forbidden at home.

During the Revolutionary period and immediately afterwards there was considerable agitation over the slavery question. About the year 1770 Rev. Samuel Hopkins, D. D., a well known Congregational pastor of Newport, Rhode Island, began to preach and write vigorously against the evils of slavery. Not far from the same time Anthony Benezet and Dr. Benjamin Rush, both of Philadelphia, with pen and voice contended against the inhumanity and injustice of this institution. In 1774 the first anti-slavery society

in the world was formed in Philadelphia by members of the Society of Friends.

On October 20, 1774, the first Continental Congress declared that "We will neither import nor purchase any slave imported after the first day of December next; after which time we will wholly discontinue the slave-trade, and will neither be concerned in it ourselves, nor will we hire our vessels, nor sell our commodities or manufactures to those who are concerned in it."[1] Two years later it was resolved that "no slaves be imported into the thirteen United Colonies." In 1780 the Massachusetts Bill of Rights declared that "all men are born equally free and independent," and this was interpreted by the Supreme Court of the state as abolishing slavery. Other Northern States soon freed their slaves and it is believed that, but for the opposition of South Carolina and Georgia, the convention which framed the Federal Constitution would have taken some action looking towards the ultimate extinction of this evil.

Many of the leading statesmen of the time took radical ground on the question. Benjamin Franklin was the president of an

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1 Journal of the Continental Congress, Vol. I, p. 77. (Washington, 1904.)

anti-slavery society. George Washington made provision in his will for the emancipation of his slaves. Thomas Jefferson, John Adams, Alexander Hamilton, John Jay, Patrick Henry, and many others either favored the overthrow of slavery or were opposed to its further extension.

The various religious bodies of the country reflected in their public declarations the growing anti-slavery sentiment of the period. John Wesley had pronounced slavery to be "the sum of villainies," in view of which it is not surprising that the American Methodists, as early as 1780, should have declared "that slavery is contrary to the laws of God, man, and nature, and hurtful to society; contrary to the dictates of conscience and pure religion, and doing that which we would not that others should do to us and ours."[2] Four years later to the question, "What shall be done with those who buy or sell slaves, or give them away?" the answer was given, "They are to be immediately expelled, unless they buy them on purpose to free them."[3] The Presbyterian Synod of Philadelphia and New York, in 1787, declared in favor of promoting the abolition of slavery. In 1789

2 Cf. Buckley's History of the Methodists, p. 185.
3 Ibid, p. 245.

Virginia Baptists "Resolved, That slavery is a violent deprivation of the rights of nature, and inconsistent with a republican government, and we therefore recommend it to our brethren to make use of every legal measure to extirpate this horrid evil from the land."[4] Two years later Rev. Jonathan Edwards, the younger, preached before the Connecticut Abolition Society a sermon entitled, "The Injustice and Impolicy of the Slave-Trade," which was widely circulated and became an effective document against the iniquities of African slavery.[5]

Up to this time there had been no attempts to justify slavery upon moral or religious grounds and the hope for its speedy extinction did not seem unreasonable. The invention of the cotton gin, in 1789, by Eli Whitney, introduced new complications into the slavery question and as a consequence the institution became more firmly entrenched than ever upon American soil. Whitney's invention superseded the use of hand labor in separating cotton from the seed and made the cultivation of this product with the aid of negro slaves immensely profitable. The attention of the Southern plant-

4 Cf. Newman's History of the Baptists in the U. S., p 305.
5 For a full text of the sermon, see Works of Jonathan Edwards, D. D., Vol. II, pp. 75-97.

ers was turned to cotton raising and the greed for gain so stupefied their consciences that instead of looking upon slavery as an evil to be condoned, they gradually came to look upon it as a wise, benevolent, and even a divine institution.

Little by little the churches receded from the position which had been taken with reference to this question. As early as 1804 the members of the Methodist Episcopal Church in North Carolina, South Carolina, Georgia, and Tennessee were exempted from the rules against slavery. Other denominations soon followed until within a few years all disciplinary procedure against slave holding was rescinded. It is true that some denominations continued to express themselves mildly in favor of ultimate emancipation, but this served only as a salve for tender consciences and did not for a moment check the growth of an active pro-slavery sentiment. The pro-slavery reaction in the South was greatly augmented by the occurrence in 1831 of a servile insurrection in Virginia under the leadership of one Nat Turner, a negro, who had become crazed by fanaticism. Sixty-one white persons, mostly women and children, were slain. A wave of terror swept over the Southern States and

the people were panic-stricken at the thought of what might occur were the slaves suddenly to be invested with their freedom. The knowledge, moreover, of a growing anti-slavery sentiment at the North served to add fuel to the flames and from that time all hope for the peaceful adjudication of the slavery question was at an end. In 1833, Rev. James Smylie, a Presbyterian divine of Mississippi, announced the surprising discovery that the Bible not only sanctioned but approved the system of slavery. His ministerial brethren expressed themselves as being shocked at a proposition so novel and astounding, but within a surprisingly short space of time this became the universally accepted view of the Southern people, who came to regard the "peculiar institution" as indispensable to their happiness and prosperity.

In the North the apathy upon this subject was alarming. Even the Quakers, who had maintained so consistent an attitude in their opposition to slavery, grew cold. In 1833 the Pennsylvania Anti-Slavery Society lamented the fact that for forty years similar societies, one by one, had passed out of existence until it was left almost alone to protest against the evils of this system. So

blighting and powerful was the influence of slavery that, as George William Curtis said: "It silenced the preacher in his pulpit, it muzzled the editor at his desk, and the professor in his lecture room."[6]

The conscience of the American people was not dead but sleeping and only needed to be awakened. For the accomplishment of this end various forces were at work, foremost among which should be mentioned the labors of the anti-slavery reformers. Among the earliest of these was Benjamin Lundy, a Quaker philanthropist, who, about 1821, began the publication of "The Genius of Universal Emancipation," which for ten years was practically the only anti-slavery journal in the country. In publishing this paper Lundy was assisted for a time by a young man, William Lloyd Garrison, who was destined to become foremost among the abolitionists of this country, and whose name forever will be yoked with the history of this reform. The two soon parted company, however, and after suffering imprisonment for his radical utterances, Garrison went to Boston where he commenced the publication, in 1831, of "The Liberator," through the columns of which he advocated the imme-

[6] Eulogy on Wendell Phillips, p. 98.

diate and unconditional abolition of slavery. The Georgia legislature placed a price of $5,000 upon his head and Governor Edward Everett of Massachusetts, in his annual message to the legislature, expressed the opinion that the abolitionists could be prosecuted in the civil courts. In the first issue of his paper, however, Garrison had declared: "I will be as harsh as truth, and as uncompromising as justice. On this subject I do not wish to think, or speak, or write, with moderation. No, No! Tell a man whose house is on fire to give a moderate alarm; tell him moderately to rescue his wife from the hands of the ravisher; tell the mother gradually to extricate her babe from the fire into which it has fallen—but urge me not to use moderation in a cause like the present. I am in earnest—I will not equivocate—I will not excuse—I will not retreat a single inch—AND I WILL BE HEARD."[7]

In 1837 Elijah P. Lovejoy, who published an anti-slavery newspaper, was murdered by a mob at Alton, Ill. Lovejoy was a young Presbyterian clergyman, who, soon after graduating from Princeton, went to St. Louis, Mo., where he edited "The St. Louis

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7 The Liberator, Vol. I, No. 1, Boston, Saturday, Jan. 1, 1831.

Observer," a religious newspaper. Eventually he was forced to leave the city on account of his anti-slavery utterances. He removed to Alton, Ill., where he began to publish the "Alton Observer." Three times his office was sacked and his press destroyed or thrown into the river. While defending his property at midnight, November 7, 1837, he was shot by a pro-slavery mob. This event created intense excitement and gave to Lovejoy the halo of a martyr's crown. When summoned to abandon his enterprise, he had replied: "If the civil authorities refuse to protect me I must look to God, and if I die I am determined to make my grave in Alton. But gentlemen, as long as I am an American citizen and as long as American blood runs in my veins, I shall hold myself at liberty to speak, write and publish whatever I please upon any subject, being amenable to the laws of my country for the same."[8]

It was the murder of Lovejoy that gave Wendell Phillips to the abolition cause and brought him into prominence as the foremost agitator of his time. At a meeting held in Faneuil Hall to protest against this crime, when the attorney-general of Massachusetts

8 See Greely's American Conflict, Vol. I, pp. 135-138.

arose and made a speech justifying the Alton murderers and declaring that Lovejoy "died as the fool dieth," Phillips replied in a burst of impassioned eloquence which has seldom been equalled in the annals of oratory and which placed him in the forefront among the great orators of our country. Abandoning at once the practice of law, forsaking a life of ease and luxury, he devoted himself with untiring energy to the anti-slavery reform. Embodying as he did the best traditions of New England character, a graduate of Harvard College and a member of the Suffolk County bar, the personality of Phillips gave weight and influence to the abolition movement.

Garrison, Phillips, and their coadjutors rendered an important service in appealing to the American conscience and setting forth the iniquity of human slavery, but public opinion was sluggish, the times were out of joint, and the day of emancipation seemed far distant.

For the realization of his objects Garrison at first looked to the church. Notwithstanding the fact that the great majority of the early abolitionists were church members and that forty-three of the fifty-six agents employed by the American Anti-Slavery Society

prior to 1837 were ministers of the gospel, Garrison, because the church as an organization did not respond more readily to his incendiary views, changed his attitude towards religion and through the columns of the "Liberator" poured forth his merciless invective against Christianity and the church. He renounced all allegiance to the state and stigmatized the American Constitution as a "Covenant with death and an agreement with Hell." The most extreme utterances characterized the abolition meetings and all sorts of vagaries were advocated. "If the assembly was disorderly," said Emerson, "it was picturesque. Madmen, madwomen, men with beards, Dunkers, Muggletonians, Come-outers, Groaners, Agrarians, Seventh-Day Baptists, Quakers, Abolitionists, Calvinists, Unitarians, and Philosophers —all came successively to the top." Extremists and even fanatics often are the pioneers of reform, and while at times they apparently turn the clock backwards, their work seems to be necessary in awakening public opinion and quickening the public conscience. This was true of the early abolitionists, but moderate men were alienated by their radicalism and stood aloof from the movement. It is not strange perhaps

that the anti-slavery reform should have halted nor that men should have grown weary waiting for the dawning of a better day.

Although the anti-slavery movement for a time was arrested, public events were so shaping themselves as to affect the North most profoundly. In 1840 Congress enacted the infamous "gag" rule refusing to receive any and all petitions relating to the abolition of slavery. This measure, which was virtually a subversion of the constitutional right of petition, revealed the desperate lengths to which the advocates of slavery would go in the defense of their cherished institution and won many converts to the abolition cause. John Quincy Adams valiantly championed the right of petition and after a contest of ten years had the satisfaction of seeing the obnoxious rule repealed.

In 1850 the passage of the fugitive slave law was effected. This measure gave every advantage to the slave-owner or his agents in capturing runaway slaves. In accordance with its provisions, a slave could not testify in his own behalf, the right to a jury trial was denied him, and the bystander could be compelled by the slave-hunter to assist in his capture. The North was roused

to indignation, great mass meetings were held, and the law was denounced as unjust, inhuman and unconstitutional. In several of the states the legislatures took the matter in hand and passed acts which practically secured the nullification of the law. Active efforts moreover were put forth to assist runaway slaves in their flight to freedom. By means of the famous "Underground Railroad" thousands of fugitives were enabled to reach Canada in safety. This "Railroad" consisted simply of a system of "stations" some twenty miles or more apart along the public highways leading northwards. These "stations" were private residences, cellars, garrets, caves, etc., where the fugitives were sheltered and concealed during the daytime, being directed or assisted thence to the next "station" by night, and so on until the land of freedom was reached. The "conductors" were private citizens who at great risk and often at considerable expense assisted the fugitives in escaping from their masters. Many and thrilling were the escapades in which the slaves eluded their would-be captors. Some, of course, were seized and returned to their masters, but the number of those who succeeded in reaching Canada was surprisingly large.

A powerful factor in shaping the public opinion of the time was Harriet Beecher Stowe's "Uncle Tom's Cabin," the sale of which soon exceeded a million copies. This book, with its exaggerations of slave life, won its way into the hearts of the Northern people and helped them to reach definite conclusions respecting this all-absorbing topic.

The Kansas-Nebraska Bill of 1854, abrogating the Missouri Compromise and opening up the territories of the Great West to slavery should the settlers so determine, called forth a storm of protest and indignation at the North. New England clergymen to the number of three thousand and fifty signed a memorial protesting against this act "as a great moral wrong; as a breach of faith eminently injurious to the moral principles of the community and subversive of all confidence in national engagements; as a measure full of danger to the peace and even the existence of our beloved Union, and exposing us to the just judgments of the Almighty." Emigrants by the thousands journeyed across the prairies to Kansas that its soil might remain free. Plymouth Church in Brooklyn, under the inspiring eloquence of Henry Ward Beecher, resolved to supply

every family emigrating thither with a Bible and a rifle for self-defense against the "border ruffians."

In March, 1857, the Supreme Court of the United States handed down the famous Dred Scott decision, which asserted that slave owners could take their slaves into any part of the Union and declared that a negro had no rights which a white man was bound to respect.

In the Autumn of 1859, John Brown's raid on Harper's Ferry took place. The fruitless, but fatal issue of this raid served only to intensify the feeling in all parts of the country. John Brown, misguided and mistaken as he was, went down to a martyr's grave, but *his soul went marching on.*

It was this rapid succession of events, together with a deepening of the moral consciousness of the Northern people with respect to the evils of slavery that hastened the "irrepressible conflict," and prepared the way for Lincoln's election in 1860. The political organization which supported Abraham Lincoln did not advocate the abolition of slavery and was pledged only to prevent its further extension. Just what might have been the outcome had the South been more conciliatory, it is impossible to

determine, but the temper of the people in that section was such as to brook no interference and the slave-holding states with two or three exceptions soon withdrew from the Union. The whole question was accordingly submitted to the arbitrament of arms. The North fought for the preservation of the Union and the South for the maintenance of State Rights. Back of these issues was the slavery question, but for which the Civil War never would have occurred. The Emancipation Proclamation came as a war measure and in a cataclysm of fire and blood the institution of slavery was forever blotted out.

It must be admitted that the church as an organization had little to do directly in bringing about this result, yet we must never forget that behind the public events and issues of the time there was the moral consciousness of the American people which was a determining factor in this mighty conflict. Slavery met its deathblow at the hands of a Christian civilization and but for a quickened Christian conscience this withering curse would still be upon us.

CHAPTER X.

THE TEMPERANCE REFORM.

From time immemorial the evils of drunkenness have been recognized, although it is scarcely more than a century since the first definite and effective steps were taken to check the ravages of strong drink. Prior to that time the use of ardent spirits was well nigh universal. The decanter and the wine glass were common objects in the homes of the people and graced the sideboard, mantel or table at all seasons of the year, for almost everyone drank alcoholic beverages of one sort or another. Liquors were supposed to be equally efficacious in protecting one against the summer's heat or the cold of winter. Laborers in the shop or harvest field were regularly supplied with whisky or rum. Festive occasions were never celebrated without a liberal supply of intoxicants and it was no uncommon occurrence for the guests in whole or in part to drink to inebriation. The principal bill of expenditure at the ordination or installation of ministers was for rum, and it occasionally happened

that ministers in making the round of their parish calls returned to their homes in a state of intoxication from too frequent indulgence in the social glass. A refusal to imbibe was regarded as a mark of disrespect and it was a common maxim that there was no man who had not been drunk at least once in his life.

Such were the conditions which prevailed throughout the country at the commencement of the nineteenth century. Early attempts had been made to abate these evils but without effect. In Plymouth Colony drunkards were disfranchised and laws were enacted in Massachusetts to regulate the sale of liquor and to preserve order at public houses. A prohibitory law was passed in Virginia in 1676, but it never became operative. Aside from a general recognition of the evils of intemperance, for nearly a hundred years thereafter, scarcely an effort was made to restrict these evils. In 1774 a resolution was adopted by the Continental Congress recommending "to the several legislatures immediately to pass laws the more effectually to put a stop to the pernicious practice of distilling grain, by which the most extensive evils are likely to be derived, if not quickly prevented."

It was through moral suasion, however, rather than through legislation, that the first temperance victories were to be won. Foremost among the leaders of the new reform was Dr. Benjamin Rush, a well-known Philadelphia physician, a signer of the Declaration of Independence, and a man whose sympathies were enlisted in the support of every effort for moral reform. In 1785 he published an "Inquiry into the Effects of Ardent Spirits on the Human Body and Mind." The influence of this little work was epochal and its publication marks the commencement of the temperance reform. Its author exposed the fallacy that the use of intoxicants was in any sense beneficial, advocated immediate abstinence, and called upon the ministry to unite in their efforts to rescue men from the ravages of strong drink.

Church action was not long delayed. The Methodists had already taken advanced ground upon the subject and upon their membership had enjoined abstinence in the use and sale of intoxicating liquors. The Friends early protested against the use of ardent spirits and in 1788 the New England Yearly Meeting required abstinence from its members. In 1812 the Presbyterian General Assembly urged ministers to warn their

members "not only against actual intemperance, but against all those habits which may have a tendency to produce it." That same year the Congregational Association of Connecticut, under the leadership of Dr. Lyman Beecher, discouraged the practice of employers furnishing liquors to their employees, and recommended that church members not only discontinue the sale of intoxicants, but refrain from their use as a family beverage. About the same time there was a revival of temperance sentiment among the Methodists, who had departed from their former high ground to such an extent that liquor drinking had become quite common not only among their members but even among their preachers. The General Conference of 1812 urged the Annual Conferences to take a "firm and constant stand against the evil which has ruined thousands both in time and in eternity."

A growing temperance sentiment was early crystallized into the form of associations which were organized to promote the cause of temperance. One of the earliest of these was organized in 1789 among the farmers of Litchfield County, Connecticut, two hundred of whom entered into an agreement pledging themselves neither to

use distilled spirits in their work on the farm nor to furnish the same to those in their employ. In 1808, at Moreau, New York, a temperance society was formed, the members of which pledged themselves to abstain from all spirituous liquors and wine excepting in cases of sickness and the use of wine at communion or public dinners. Three years later a society was organized at Andover, Massachusetts, which was one of the earliest organizations ever formed upon the basis of total abstinence. In 1813 the Massachusetts Society for the Suppression of Intemperance was organized. The American Society for the Promotion of Temperance was formed in 1826, the object of which was "to produce such a change of public sentiment, and such a renovation of the habits of individuals and the customs of the community, that in the end temperance, with all of its attendant blessings, may universally prevail."

Many other societies, state and local, were instituted, but very few of them were organized upon the basis of total abstinence, and most of these early societies restricted the use of ardent spirits only. It was soon recognized, however, that if the principles of temperance were to be made effective, cider,

malt and brewed liquors would have to be included as well as spirituous liquors and that total abstinence would be the only adequate means of reform.

The use of the press as a valuable ally in promoting the cause of temperance was early recognized. Dr. Eliphalet Nott's "Sermons on the Evils of Intemperance," published in 1823, and Dr. Lyman Beecher's "Six Sermons on Intemperance," published four or five years later, were widely circulated and influenced many to thought and action upon this important topic. On March 4, 1828, the first issue of the "National Philanthropist" appeared. This was the first newspaper ever established to advocate the principles of total abstinence. Since that time the number of temperance publications has become legion and a far-reaching influence has been exerted in this way.

About the year 1840 a remarkable temperance movement known as the Washingtonian movement swept over the country. During the winter of 1839-1840, Elder Knapp, the Baptist revivalist, conducted a great revival in Baltimore, Maryland. One night he preached a sermon on temperance. A number of hard drinkers were present, among them William Mitchell and John

Hawkins. After the service they went to a grog shop and while they were discussing the merits of the sermon, the proprietor poured forth a torrent of vituperation and abuse upon Elder Knapp. Finally Mitchell in disgust turned to the rum-seller with the remark: "If you keep this up any longer, I will never drink another drop in your house, nor anywhere else as long as my name is Mitchell." The enraged saloon-keeper refusing to desist, Mitchell was as good as his word and succeeded in influencing a half dozen others to take the pledge with him. Hawkins soon afterwards joined them and became a leader in the movement.[1] An organization was formed to which was given the name of "The Washingtonian Temperance Society" in honor of the father of our country. Meetings were held from night to night where they told the story of their reform and to which they invited their former companions in drunkenness. Many others united with them and the fire which was thus kindled spread until within a few months two thousand drunkards were reclaimed in the city of Baltimore alone. The newspapers gave publicity to this movement

1 Elder Jacob Knapp's Autobiography, pp. 100, 101. Cf. Dorchester's Christianity in the U. S., p. 446 foot note.

and members of the Baltimore society of reformed drunkards were soon invited to other cities to tell the story of their reclamation from the vice of drunkenness. In this manner the influence of this work was extended until it had spread throughout the length and breadth of the land. Hundreds of thousands of drunkards were induced to take the pledge. The movement was unique in that it commenced with drinkers themselves and was carried on chiefly by reformed drunkards who related their experiences in gaining freedom from the demon of strong drink. Many eminent men, however, were associated with the movement, among them Abraham Lincoln, who, as a young lawyer, went to the country school-houses in Sangamon County, Illinois, to make speeches that he might influence his fellow-citizens to take the temperance pledge.

The Washingtonian movement gave a great impetus to the cause of temperance. To conserve the results of pledge signing crusades it was felt that something must be done to hold those who had been reached in this manner. To accomplish this end, secret fraternities were formed upon the basis of the abstinence pledge. The best known of all these, which was organized a few years

later, and which for a time enjoyed a remarkable growth, was the Independent Order of Good Templars. Through the influence of this organization, which within a few years grew to world-wide proportions, thousands of persons, particularly among the young, were induced to obligate themselves to abstain from the use of all alcoholic beverages.

Although the Washingtonian movement soon spent its force, it was instrumental in influencing able men to take the platform to plead the temperance cause and to persuade their fellows to pledge themselves to lives of temperance and sobriety. From the inception of the movement down to the present day such work has never ceased. Foremost among the temperance agitators was John B. Gough, who, as a hopeless and besotted drunkard in the city of Worcester, Massachusetts, was rescued from the slavery of strong drink through the influence of Joel Stratton. In despair at his inability to break the habit which had enslaved him, Gough resolved to commit suicide, but he was met by Stratton, who placed a kindly hand upon his shoulder and said: "John, man, I believe you'll give up drink yet." Gough staggered away to put his trembling

hand to the temperance pledge and to his dying day he said that he could feel the touch of Joel Stratton's hand upon his shoulder. Not long afterwards he commenced to tell the story of his reformation in the rural districts round about. His gifts of eloquence were soon recognized and within a few years he became the leading exponent of the temperance cause throughout the English-speaking world. His oratorical powers were such that he could move vast audiences to tears or laughter and through his ringing appeals great multitudes were influenced to take the abstinence pledge.

Notwithstanding the good which it accomplished, the Washingtonian movement was lacking in permanency and it was estimated that of the 600,000 who took the pledge, 450,000 of them sooner or later returned to their cups. So disappointing were the results that many of the friends of temperance reached the conclusion that more radical measures were necessary for men who were the slaves of a lifelong habit and whose wills were weakened by a craving for strong drink. It seemed reasonable, therefore, to suppose that the one thing needful was to remove temptation from the path of the

drunkard by restricting or prohibiting the sale of intoxicating beverages.

As early as 1833 at the annual meeting of the American Temperance Society in New York City, Gerrit Smith advocated the abolition of the liquor traffic. With the developments of the Washingtonian movement public sentiment was slowly moving in that direction, but to Neal Dow belongs the chief honor for initiating and promoting the prohibitory movement. As a leading citizen and business man in Portland, Maine, he had succeeded in obtaining an official position for a friend who was a Harvard graduate and a man of genial personality, but whose besetting sin was his intemperate habits. A rum-shop in the vicinity was a constant source of temptation and endangered his position. His wife accordingly appealed to Dr. Dow, who went to the liquor seller and laid the case before him, hoping thereby to induce him to refuse the sale of liquor to his friend, but the fellow replied: "Mr. Dow, you attend to your business, and I will attend to mine. I have paid my money for the privilege of selling liquor. That money helps to pay your taxes, and it's small business for a man to come around here trying to prevent me from doing what

business I can. The law gives me a right to sell liquor and if this man wants it I shall sell it to him."

Moved to indignation at the thought that any man could have the right to debauch his fellows, Neal Dow, then and there, registered a solemn vow that this man and all such as he should be outlawed by the State of Maine from a business which impoverished the commonwealth and destroyed its citizens. Single-handed and alone he grappled with this great question. To the people he made his appeal. From community to community, up and down the State of Maine, he went presenting facts and arguments until public sentiment was awakened to such an extent that a prohibitory law was enacted in 1846. This law failed for want of means to enforce it, but five years later its defects were remedied by the famous Maine law of 1851.

Following the leadership of Maine several other states soon declared in favor of prohibition. In 1852 Minnesota, Rhode Island, Massachusetts, and Vermont enacted sumptuary legislation based upon the Maine law. During the next three years a number of states were enrolled underneath the prohibition banner, including Michigan, Con-

necticut, New York, New Hampshire, Delaware, Indiana, and Iowa.

With the momentum which the prohibition movement had gained it seemed reasonable to hope for a speedy overthrow of the rum-shop throughout the nation. Such, alas! are the uncertainties of human calculation that instead of being routed the liquor interests soon became more firmly entrenched than ever. This was due to no waning interest in the temperance cause but to the fact that the slavery question now became the dominant issue in American politics and the war coming on the public mind was engrossed with other questions. For a time the temperance reform was crowded out, but it was only for a time, since reforms seldom move backwards and a time of awakening was at hand. It is true that since the war popular interest in the temperance cause has never quite attained the high level which had been reached before. Substantial progress, however, has been made and notable victories have been won.

During the winter of 1873-1874 a remarkable movement known as the Woman's Crusade originated in Ohio, the influence of which has continued to this day. A few days before Christmas Dr. Dio Lewis, a well

known physician and lyceum lecturer, delivered a temperance lecture in Hillsboro, Ohio. Having told how his mother with a few praying friends had prevailed against a saloon which had wrought ruin to her home, he affirmed that the women in a like manner could close the saloon if they had the grace and courage to persevere. A meeting was called the following morning at the Presbyterian Church over which Mrs. Elijah P. Thompson, the wife of a circuit judge, presided. After consultation and prayer it was decided that the women should march forth two and two singing, "Give to the winds thy fears." They went to hotels, saloons, and drug stores, singing and praying and pleading until nearly all were closed at their entreaties. Other communities took up the movement and from city to city it spread until it had extended throughout the length and breadth of the land. In Ohio alone it was estimated that the saloons in two hundred and fifty cities had been closed through the influence of the Woman's Crusade. The movement took permanent shape and its influence was perpetuated in the Woman's Christian Temperance Union. Under the leadership of Miss Frances E.

Willard the latter became an important factor in the temperance cause.

Contemporaneously with the Woman's Crusade there was a revival of pledge signing in the temperance work. Dr. Henry A. Reynolds, an intemperate physician in Bangor, Maine, was influenced through a woman's prayer meeting to take the temperance pledge. Soon afterwards he began to induce others to do the same and on September 10, 1874, organized the Bangor Reform Club. The influence of this movement extended rapidly and within a year forty-five thousand men had been gathered into reform clubs in the State of Maine. This work spread to other states and became known as the Red Ribbon movement because a badge of red ribbon was worn by those who had signed the pledge. A similar work, known as the Blue Ribbon movement, was inaugurated not long afterwards by Francis Murphy, who had been rescued from strong drink while in the Portland jail where he had been committed for drunkenness. Both of these movements were widely influential and through their instrumentality many thousands in different parts of the country signed the temperance pledge.

To make the temperance question an issue

at the hustings and the polls, the Prohibition Party was organized in 1869. This party attracted but little attention at first and exerted almost no political influence until in 1884, when ex-Governor John P. St. John, of Kansas, was chosen its standard-bearer, and in the exciting contest between James G. Blaine and Grover Cleveland, polled 150,000 votes. Four years later General Clinton B. Fisk, as presidential candidate, succeeded in nearly doubling this vote. The next eight years were uneventful, but in 1896 the Prohibition Party became hopelessly divided over the currency question. Governor St. John, with other tried and trusted leaders, withdrew from its councils, since which time the influence of the party as a political organization has declined until it has ceased to command any considerable attention from the voting classes of our country.

The decline of the Prohibition Party is no certain indication of a decline in the temperance interest on the part of the general public. On the contrary there are many signs of promise. The idea of state-wide prohibition apparently does not meet with the favor which it once enjoyed. Several states which at one time were in the forefront of the Prohibition movement have taken back-

ward steps in recent years, but the principle of local option has been substituted in its stead and this principle has received a wide application, notably at the South, so that the territory now actually under Prohibition is probably greater than it has ever been before.

One of the more recent agencies instituted for the overthrow of the liquor traffic is the Anti-Saloon League, which was organized at Oberlin, Ohio, in June, 1893. Dr. Howard H. Russell, who had abandoned the practice of law to enter the Congregational ministry, was the originator of this movement, which claims to be interdenominational and omnipartisan. Affiliated with no political party and controlled by no religious body, the Anti-Saloon League seeks to enlist men of all parties and of various religious proclivities into one great crusade against the saloon. Its watchwords are Unity, Perseverance, and Victory. While the ultimate aim of the Anti-Saloon League is the extinction of the liquor traffic, its policy is to do the next best thing, or in other words to cripple and hamper the liquor interests so far as possible. By constant agitation in the churches and on the platform, through the distribution of literature, etc., by the enforcement of law, and by such legislation as can be secured, it hopes to accomplish its ends.

With its independence in politics it seeks to influence the voter to support those candidates only who favor its principles, and thus gaining control of the balance of power it proposes to secure whatever legislation may be necessary to give a deathblow to the saloon. In Ohio, where the League is the most perfectly orgainized, it has come to be recognized as a force with which politicians must cope and has already secured the passage of a local option law which is now in effective operation in several parts of the state.

Notwithstanding the advances which have been made in the temperance reform, the saloon problem is yet an unsolved problem. In spite of prayers and tears, the juggernaut of the liquor traffic still rolls on, leaving in its wake broken hearts, stricken homes, and wrecked and ruined lives. Hedged about as we are with earthly limitations and looking at conditions through these intensely human eyes of ours, the day of final victory seems far distant. That the time may come and that speedily when manhood and womanhood shall be rescued from the ravages of strong drink and when the drunkard's woes shall be no more, is the fervent hope and prayer of every earnest Christian heart.

CHAPTER XI.

MORALS OF THE PEOPLE.

Slavery and intemperance have not been the only foes in this country which religion and public sentiment have been obliged to combat. It is true that of all evils these have been the most stubborn and uncompromising. But with other public wrongs, less conspicuous perhaps, the church and the forces which make for righteousness have had to contend. As a consequence these wrongs, in part at least, have been done away.

During the early years of our republic duelling was a great national sin. Affairs involving the personal honor of the contestants were usually settled in this manner. Public officials, members of Congress, and Governors of States as well as private citizens often submitted their cases to the arbitrament of this tribunal. In fact, so common had the practice become, that "duelling pistols with inlaid handles and silver mountings were as usual a gift to a gentleman as

a silver snuff-box or a cut-glass decanter."[1] Duelling, at this time, was not considered criminal nor had the public conscience been greatly stirred upon the question. At length, however, in 1804, the moral sense of the nation was quickened by the duel fought between Aaron Burr and Alexander Hamilton. The prominence of the individuals, the positions in public life which they had occupied, and the tragic ending to Hamilton's brilliant career, awakened the country to a realization of the wickedness of the practice and led to public indignation against it.

Burning words against duelling were spoken from the pulpit. In a sermon preached at Albany, New York, in July, 1804, Dr. Eliphalet Nott said: "I cannot forgive that minister at the altar who has hitherto forborne to remonstrate on this subject. I cannot forgive that judge on the bench or that governor in the chair of state who lightly passed over such offences. I cannot forgive the public in whose opinion the duellist finds a sanctuary."

Lyman Beecher, then a young clergyman in an obscure parish on Long Island,

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1 The Clergy in American Life and Letters, by D. D. Addison, p. 24.

preached a sermon on the subject in which he said: "Duelling is a great national sin. With the exception of a small section of the Union, the whole land is defiled with blood. From the lakes of the North to the plains of Georgia is heard the voice of lamentation and woe—the cries of the widow and fatherless. This work of desolation is performed often by men in office, by the appointed guardians of life and liberty. On the floor of Congress challenges have been threatened, if not given, and thus powder and ball have been introduced as the auxiliaries of deliberation and argument. We are murderers—a nation of murderers—while we tolerate and reward the perpetrators of the crime."

The influence of such sermons as these, disseminated as they were through the public press and in the form of tracts, was far-reaching. Duelling, it is true, did not immediately die out, and echoes of it have even been heard down to our own time, but the public conscience was aroused, anti-duelling societies were formed, the criminality of the practice was recognized, laws were enacted against it, and a blow was given to this evil from which it has never recovered.

Fighting and other forms of ruffianism are also far less common than they used to

be. In an early day disputes and difficulties, particularly in the newer and less densely populated sections of country, were ordinarily settled by a resort to physical force. In his *Winning of the West* President Roosevelt says: "Brutally savage fights were frequent; the combatants, who were surrounded by rings of interested spectators, striking, kicking, biting and gouging. The fall of one of them did not stop the fight, for the man who was down was maltreated without mercy until he called 'enough.' "[2]

With the growth of the country and the development of civilizing agencies these personal encounters have become less and less frequent, although the American prize-fight still survives as a relic of the barbarism of an earlier day. To the credit of the moral sense of the American people it should be said that prize-fights in most of the states are no longer tolerated and rigid laws have been enacted against them.

Early in the nineteenth century and for nearly a hundred years before lotteries were a favorite method of raising money for benevolent, educational, and charitable purposes. Many of the most reputable citizens were connected with such enterprises, either

[2] Part I, p. 152.

as managers or liberal subscribers. The evil of the lottery was not then clearly recognized. "It was looked upon as a kind of voluntary tax for paving streets, erecting wharves, buildings, etc., with a contingent profitable return for such subscribers as held the lucky numbers."[3] In 1776 the Continental Congress authorized a lottery to raise funds for the troops then in the field. Endowment funds for Union College at Schenectady, New York, were secured by means of a lottery. Buildings were erected at Yale and Harvard Colleges with money raised in this manner. In fact, lotteries were frequently resorted to for securing funds with which to build churches and for other religious purposes. No thought that it was gambling seemed to be associated with the practice. It was found to be an easy way of raising money and neither churches nor individuals manifested any scruples against it. As McMaster says: "Whenever a clumsy bridge was to be thrown across a little stream, a public building enlarged, a school-house built, a street paved, a road repaired, a manufacturing company to be aided, a church assisted, or a college treasury replenished, a

3 A. R. Spofford "Lotteries in American History," pp. 174, 175, Annual Report of Am. Hist. Asso. for 1892.

lottery bill was passed by the Legislature, a wheel procured, a notice put in the papers, and often in a few weeks the needed money was raised."[4]

Gradually attention was called to the fact that lotteries encouraged the gambling and speculative spirit, and that men neglected business and trade to watch the drawings of innumerable wheels. The poor, who could least afford to do so, often were the most eager to patronize such enterprises in the hope that thus their fortunes might be mended, while the whole tendency of the institution was demoralizing. Little by little the iniquity of lotteries came to be recognized, public sentiment was awakened, laws were enacted against them, and as a notorious public evil they have practically ceased to exist.

The most flagrant of the later lotteries was the Louisiana Lottery, which for twenty-five years carried on a gigantic gambling enterprise in the city of New Orleans. The company was chartered by the state in 1868 and paid $40,000 annually for the privilege. In 1890 attempts were made to secure a renewal of the charter, an offer of $1,250,000 finally being made for the privilege, but the re-

[4] A History of the People of the U. S., Vol. I, p. 588.

chartering act was vetoed by the governor. An effort was then made to incorporate the company in the newly admitted State of North Dakota and immense sums of money were used to corrupt the state legislature for the accomplishment of this purpose, but through the Christian and Home Missionary influences of the state the plan was foiled and the Lottery was driven from the country.

In 1890 Congress passed an act forbidding transmission through the mails of lottery advertisements and registered letters addressed to lotteries or their agents. So stringent are the laws at the present time that newspapers cannot be forwarded which contain advertisements of lotteries or of anything which in any respect partakes of the nature of a lottery.

Many other forms of gambling are now inhibited by law. Pool-selling, book-making, and bucket-shops are still tolerated in certain sections of the country, but the maintenance of public gambling houses is declared a nuisance in most of the states and effective laws have been enacted against them.

One of the moral issues in which this country has made great strides has been a more just and humane treatment of the In-

dians. There is evidence to show that during the colonial era the American aborigines were treated fairly and kindly, but since that time the idea to a great extent has prevailed that the Indian like the negro had no rights which the white man was bound to respect and he has been dealt with accordingly. It is true that the "noble" red man does not appear so "noble" upon close inspection. He is cruel, he is treacherous, he is vindictive, and in many respects apparently he is conscienceless, but most of his failings and shortcomings are attributable to his savage condition, and for that reason he is not to be judged by the standards with which we judge civilized men. The shortcomings of the Indian, moreover, are no excuse for the injustice, unfairness, and bad faith which have characterized the dealings of the American people with the aborigines.

The most infamous example of the perfidy of this nation toward the Indian was the removal by military force of the Cherokee nation from their home in Georgia in 1838. This tribe or nation had made rapid strides towards civilization. "As far back as 1800," says Helen Hunt Jackson, "they had begun the manufacture of cotton cloth, and in 1820 there was scarcely a family in that part of

the nation living east of the Mississippi but what understood the use of the card and spinning-wheel. Every family had its farm under cultivation. The territory was laid off into districts, with a council-house, a judge, and a marshal in each district. A national committee and council were the supreme authority in the nation. Schools were flourishing in all the villages. Printing presses were at work. Missions of several sects were established in their country, and a large number of them had professed Christianity and were leading exemplary lives. There is no instance in all history of a race of people passing in so short a space of time from the barbarous stage to the agricultural and civilized."[5]

Notwithstanding the advances which had been made by this people, the discovery of gold in their territory and the avarice of the whites led to their expulsion from their homes and farms. In the face of the indignant protests from the press and pulpit throughout the country, the State of Georgia was aided and abetted in this crime by the national government, the bill for the removal of the Cherokees finally passing the United States Senate by a majority of one vote. It

5 A Century of Dishonor, pp. 270, 271.

was this act more than anything else which awakened public sentiment and has led by degrees to a more just and humane treatment of these wards of the nation.

One of the most perplexing problems of modern life is the problem of divorce. For more than a century there has been a steady increase in the ratio between the number of divorces and population. If the parties to the divorce alone were to be considered we might look upon this question with a greater degree of complacency. But when we remember that the innocent must suffer with the guilty and that there are some hundreds of thousands of children in this country who have been deprived by these ruptured homes of the inherent rights of childhood (to be well-born and well-bred), we may well look with alarm upon this question.

Lax divorce laws as well as an apathetic public opinion are in a measure responsible for present conditions, which have been greatly aggravated by a want of uniformity in the legislation of the different states. For example, the re-marriage of a divorced party might be lawful in one state, whereas, in another it might lead to prosecution for bigamy. In some states the causes for divorce are many, while in South Carolina no

divorces at all are granted. In certain of the states divorces are obtained with difficulty, while in others they may be obtained with comparative ease and after a very brief residence. Some of these evils have been remedied by a recent decision of the United States Supreme Court which has decreed that a divorce to be universally legal must be obtained in a state where the parties affected had lived together as husband and wife.

Although divorces have been increasing, on the other hand there has been a noteworthy decrease in impurity and marital infidelity. During the colonial period the most frequent causes for church discipline in New England were intemperance and unchastity. During the early days of the republic, in many of the newly settled sections of the country, where magistrates and ministers were few, men and women assumed and dissolved the family relationship without regard to law or civil authority. Stringent divorce laws in the older states occasioned numerous "runaways" from unhappy marriages, and the newspapers of the period were filled with the advertisements of such. A gentleman writing in 1815 said:

"I once cut out of all the newspapers we received the advertisements of all the run-

away wives, and pasted them on a slip of paper, close under each other. At the end of a month the slip reached from the ceiling to the floor of the room, more than ten feet high, and contained more than one hundred and twenty-three advertisements. We did not receive, at most, more than one-twentieth part of the newspapers of the United States."[6]

In many other respects the morals of the people have greatly improved. The public conscience has been quickened. Modern society frowns upon practices which once went almost unrebuked. Profanity is less common in polite circles than formerly. Drunkenness can no longer be indulged in without shame. A higher standard of morality is demanded from men in high public positions than was the case a hundred years ago. Laws are better obeyed, property is more secure, and the sanctity of the person more properly safeguarded than ever before. Our ideals as a people are approaching nearer and nearer the teachings of the divine Master, and yet so little does the Kingdom of God come with observation that because we do not see more visible immediate results we are sometimes apt to take a pessimistic view of the situation. But when we come to sur-

[6] Dorchester's Problem of Religious Progress, p. 231.

vey the field in the broad perspective of history we can realize that eternal forces, though unseen, are at work ushering in that period when righteousness and peace shall prevail, and when "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

CHAPTER XII.

CITY EVANGELIZATION.

The conditions prevalent in our great cities are radically different from those which obtain in the country or the small town. The stratifications of society are more pronounced. On the avenue, for example, may be found the ultra-rich and on the alley a few yards away the very poor. Living within stone's throw of one another the two classes, so far as mutual interests are concerned, may be as far apart as if an ocean lay between. In the diverse elements which make up our great cities there is moreover a large floating population which renders impossible the intimate personal relationships such as are found in smaller communities. With the absence of this personal relationship there is a weakening in moral restraint, the individual loses his sense of responsibility and becomes simply an atom in the surging mass of population with which our cities teem. The forces for evil are strongly entrenched and the temptations of city life are manifold. Vice is made as attractive as the

ingenuity of evil men can devise. The gin palace and the dive keep open doors and extend a welcome to all. Multitudes succumb to the fascinations of sin and are led on step by step until at length they become the victims of intemperance, pauperism, or crime. In view of these conditions the problem of the city is one of the greatest problems of our time. Earnest efforts have not been wanting to evangelize these centers of population, nor have such efforts been unproductive of results.

For a half century or more the Young Men's Christian Association has been a recognized force in city evangelization. This movement originated in 1844 with George Williams, of London, England. At that time he was employed as a clerk in a draper's establishment and conceived the idea of a prayer meeting for his fellow clerks. The idea met with a favorable reception and on June 6th of that year a "Society for Improving the Spiritual Condition of Young Men Engaged in the Drapery and Other Trades" was organized. The fourth of July following, the name of the organization was changed to the Young Men's Christian Association. The first Associations on this continent were organized at Montreal and Bos-

ton in 1851. During the next three years some forty Associations were formed, but the Civil War coming on a few years later, the young men enlisted in such numbers that the growth of the movement was retarded and many of the early Associations were disbanded. In recent years the organization has enjoyed such a phenomenal growth that there is scarcely a city of any importance in the country without its Young Men's Christian Association. In a large number of these cities the Associations own their buildings and are splendidly equipped for the varied work which they undertake.

The Young Men's Christian Association is performing a service of incalculable value for the vast stream of young men which is constantly pouring into our great cities. The Association with its amusement and reading rooms, its varied attractions, and its good fellowship furnishes a center of interest to young men. No phase of the young man's life is neglected. The gymnasium, the bowling alley, the swimming pool, and the various appliances for physical culture afford ample opportunity under trained instructors for the development of his physical manhood. The evening educational classes, offering a variety of studies, furnish excep-

tional advantages for mental improvement, especially to those whose earlier training has been meager. The spiritual purpose of the Association finds expression in the various Bible study classes and in the evangelistic meetings for men. A host of young men have been influenced through this organization to embrace the Christian faith and many more have been kept from the manifold temptations of city life.

What the Young Men's Christian Association has accomplished for men, the Young Women's Christian Association has attempted along similar lines for young women. It undertakes to direct to suitable lodging places the young women who come to the city in quest of employment, most of whom are unaware of the dangers and temptations which lie before them. Physical culture, Bible study classes, a noon lunch room, and recreations of various sorts, are some of the lines along which the Young Women's Christian Association has developed its usefulness.

The work of the Young Men's and Young Women's Christian Associations is largely preventive in its nature, it being the aim of these organizations to reach young men and young women before they have yielded to

the temptations of a sinful life. To evangelize the wayward and the sinful, other agencies are at work, prominent among which are the "rescue missions," which originated a few years after the Civil War. One of the best known of these is the Water Street Mission of New York, the origin of which may be traced back to the year 1868, when a saloonkeeper on Water Street, which was then considered one of the most disreputable quarters in the city, invited some missionaries who were passing by to conduct a meeting in his saloon. Other meetings followed and the missionaries attempted a house to house visitation in the neighborhood. Through the efforts of one of these workers, Mr. Little by name, Jerry McAuley was reclaimed. He had been converted years before in Sing Sing Prison through "Awful" (Orville) Gardner, an ex-prize fighter, and was afterwards pardoned by Governor Dix. He soon fell back into his old ways and seemed abandoned to all hope until he came under the influence of Mr. Little, when he was again persuaded to try and reform. He had a long, hard struggle with former habits and was often tempted sorely to return to a life of sin, but finally he was victorious and three or four years later started the Water

Street Mission. After his death the mission was superintended for many years by Mr. S. H. Hadley, who, too, was a brand plucked from the burning and reserved for a better and nobler purpose.

At this mission there nightly gathers a motley throng of men and women, the drunkard and the outcast, the harlot and the thief, the tramp and the pauper, the gambler and the blasphemer, to listen to the singing of the gospel and the earnest addresses which are given to inspire them to higher conceptions of life. This work is sustained by voluntary contributions. During its history the Water Street Mission has succeeded in rescuing some thousands of men and women from their wretchedness and vice. There are other rescue missions in New York and in practically all of our great cities work of a similar nature is being done besides the special missions which have been instituted to reach fallen women and win them from the ways of shame to a life of virtue.

One of the most remarkable movements for evangelizing the cities is the Salvation Army, the originator of which was the Rev. William Booth, a minister of the Methodist New Connexion. He had been a successful evangelist, but finally he was retired by his

conference from the evangelistic work and stationed on a circuit. For two or three years he submitted to the authority of the conference, but feeling that the evangelistic field was his special sphere he withdrew from the Connexion and entered upon his career as an independent evangelist. In 1865 he was invited to London, where he commenced his labors in a tent which had been pitched on an abandoned Quaker Cemetery at Mile-End Waste, Whitechapel. He was strangely impressed that it was his mission to preach to the denizens of the East End, saying to his wife, one evening when he returned home: "Oh, Kate, as I passed by the doors of the flaming gin-palaces tonight I seemed to hear a voice sounding in my ears: 'Where can you go and find such heathen as there, and where is there so great a need for your labors?' And I felt as though I ought, at any cost, to stop and preach to those East End multitudes."

In his wife General Booth found a faithful and efficient co-worker. Together they inaugurated a work which, within a comparatively short space of time, far outgrew their original conceptions and attracted the attention of such philanthropists as Samuel Morley, General Neal Dow of America, and

others. For some years this work was known as the Christian Mission, but with the adoption of military methods the name was changed, in 1878, to the Salvation Army, which, within a few years, was destined to acquire a world-wide influence.

The work of the Salvation Army in the United States was inaugurated in 1879 by a family of Shirleys, who had emigrated from England to Philadelphia, where they soon commenced to conduct public services. A few months later George Scott Railton, who had studied for the Wesleyan ministry, with seven "Hallelujah" lasses, was sent to this country and "opened fire" on the city of New York. The "Army" soon extended its operations to other cities and in the succeeding years has been greatly prospered in its American work. The history of the Salvation Army in this country has not been without its vicissitudes, the organization twice having suffered serious defections. The first of these occurred in 1884, when Major Thomas E. Moore, who had succeeded Commissioner Railton, with three-fourths of the "corps" in this country, withdrew from the original body and established an "American" army, which soon came to an untimely end. The second defection occurred in 1896 when Bal-

lington Booth, the second son of General Booth, and his wife, Maud Charlesworth Booth, a woman of extraordinary abilities and charming personality, withdrew from the command of the American forces to organize the "Volunteers." Notwithstanding the interruption in its work which these losses occasioned, the Salvation Army has taken firm rootage on American soil, where in point of numbers and influence it rivals the work of the parent body in the British Isles.

The methods of the Salvation Army are unique. With its military titles, banners, drums and musical instruments, processions, noisy demonstrations, and its sensational proceedings, all of which are employed with a view to creating an interest and attracting attention, it aims to bring the gospel home to the hearts of men that they may be won to lives of faith and righteousness. The organization does not make its appeal to the church going classes, but to those who are sunk to the very depths of vice and degradation. Its mission is to the drunkard and the harlot, the outcast and the prodigal, the criminal and the pauper, to the very "lowest of the low," from whom its ranks are recruited and who after conversion are immediately

set to work with the laudable purpose of rescuing their fellows, it being a principle of the Salvation Army that all shall busy themselves in the work of saving others.

By such methods as these some of the greatest triumphs of the Army have been won. In 1890 General Booth, who has rightly been termed "the prophet of the poor," published his epoch-making book "In Darkest England and the Way Out," the title of which was suggested by Stanley's "Darkest Africa." Having had a long and intimate acquaintance with social conditions in London and other great cities, General Booth, after a prolonged study of methods for amelioration, proposed, in this book, a remedy for existing conditions which involved the recognition of man as a social being, living in social relations, influenced by his environment, and having a body to be fed and clothed as well as a soul to be redeemed. We cannot here attempt an analysis of "Darkest England," but the recognition which it gave to man's social nature has led to the development of the social work which has become one of the leading phases of Salvation Army work. Hitherto the efforts of the Army were almost exclusively along evangelistic lines. Not that the organization

ceased to be evangelistic in its methods and aims, but an increasing emphasis was now placed upon this social work, not simply for its own sake, but as a means to the one great end that men might be saved.

The social features of the Salvation Army are among the most interesting phases of its work. It conducts great food and shelter depots where lodging and meals are offered for a sum sufficient only to cover the actual cost and working expenses of the establishment. In connection with these shelters, work-shops and labor-yards are operated where the unemployed are given an opportunity to work for their bed and board, since General Booth is a firm believer in the principle of the Apostle Paul that "if any would not work, neither should he eat." Labor bureaus are conducted to find suitable employment for those who are out of work. Into the slum districts workers are sent to help and uplift those who are living in the midst of the filth and squalor and wretchedness which there abound. Rescue homes have been established where fallen women are received that under the inspiration of higher and nobler influences they may be weaned from their old life of folly and shame. These are some of the ways in which

the Salvation Army is seeking to care for the lost and perishing.

After their forced retirement from the command of the American wing of the Salvation Army, Commander and Mrs. Ballington Booth, believing that they still had a mission to lost and wayward humanity, resolved to inaugurate a new movement in the "Volunteers of America." Aside from the fact that the administration of this organization is more in keeping with the ideals of American government, it does a work closely resembling that of the Salvation Army. A leading feature in the efforts of the "Volunteers" is their work among prisoners, of which more shall be said in a subsequent chapter. The self-sacrificing labors of the Salvation Army and the Volunteers of America are deserving of the highest commendation, because they have attempted and are successfully prosecuting a work which the churches hitherto have utterly failed to do. "Probably during no hundred years in the history of the world," says Dr. Josiah Strong, "have there been saved so many thieves, gamblers, drunkards and prostitutes as during the past quarter of a century through the heroic faith and labors of the Salvation Army."[1]

[1] The New Era, p. 351.

Within recent years the deaconess movement has attained to growing proportions in the work of city evangelization. Throughout all the ages of Christian history there has scarcely been a time when the church has had no work for its godly women. The order of deaconesses was an important factor in the life of the ancient church, but the office was suffered to become extinct, although in other forms of activity woman's work was recognized. The dark gowned and white capped Sisters of Charity, for generations past, have been the most powerful allies of the Roman Catholic Church. In 1833 the ancient office of deaconess was revived by Theodor Fliedner, a Lutheran pastor in Kaiserwerth, Prussia, where a hospital and training school were established. This work has received a wide recognition and has been copied extensively in other lands. In this country official sanction has been given to it by the Lutherans, Episcopalians, Methodists, Baptists, Congregationalists, and other religious bodies. The Methodist Episcopal Church has been foremost in developing this work and now employs some hundreds of deaconesses in the various cities of our land.

The deaconess wears a distinctive garb which serves as a protection against the dan-

gers to which she might be exposed and is a badge of the work in which she is engaged. Her duties are manifold. She visits from house to house in the tenement districts of the city. She conducts kindergarten work among the young. She ministers to the poor, the sick, and the needy. She comforts the sorrowing and lends a helping hand to the widow and the orphan. She nurses the sick at the fireside or the hospital, and gives to the dying a message from the Book of Life. All this she does without compensation except her board and a small monthly allowance for her clothing and personal necessities. The deaconess is a welcome visitor in the slum and tenement districts, and an ever widening door of usefulness has been opened before her among the teeming populations of our great cities.

An important phase of city work, while not specifically religious in its nature, is the social settlement,[2] which originated with Toynbee Hall in England in 1885. The

2 The "Institutional Church" resembles the social settlement in many respects, although it does not, as a rule, attempt so large and varied a work as the settlement. It is becoming an important factor in uplifting our cities and it seeks to minister to the whole man. One of the most notable examples of the institutional church is the Temple Baptist Church at Philadelphia of which Dr. Russell H. Conwell is pastor. In addition to its other work, this church conducts a full-fledged college with an annual enrollment of three thousand students.

essence of the social settlement is the sharing of one's self and one's noblest gifts with others, especially with those who have been deprived of the higher blessings of life. It consists in a group of people who go into some neglected district of the city to make their home that in a spirit of genuine neighborliness they may serve the community where they have chosen to reside. One of the oldest social settlements in this country and perhaps the best known is Hull House of Chicago, which was established, in 1889, by Miss Jane Addams and Miss Ellen G. Starr, "to provide a center for a higher civic and social life; to institute and maintain educational and philanthropic enterprises, and to investigate and improve the conditions in the industrial districts of Chicago."

Hull House is situated in one of the worst quarters of Chicago and is surrounded by a cosmopolitan population consisting of Greeks, Russians, Germans, Bohemians, Italians, Jews, etc., some sixty thousand of whom live within a few blocks of the settlement. Connected with this philanthropic enterprise are some twenty resident workers, who are constantly giving themselves to the various departments of its work. A large gymna-

sium has been provided, besides music rooms and an art gallery, which affords accommodations for classes in art. An art exhibition is held annually at which choice collections of pictures are displayed. Near Hull House is a sub-station of the Public Library, with reading rooms which are available to the settlement. Educational work is carried on by college men and women, and lectures are given by University professors. In the group of buildings which comprise the settlement there is a "Children's House," with kindergarten and day nursery, while a suitable playground has been provided for the children of the neighborhood. A coffee-house and kitchen furnish wholesome food at moderate rates and a co-operative boarding-house is conducted for working girls and women. The various forms of activity in which Hull House is seeking to uplift the masses which swarm about it cannot here be enumerated. It is enough to say that the influence of this institution is in every respect salutary and it has accomplished a real service in helping to purify the political atmosphere in that section of the city.

Hull House is a type of a large number of social settlements which may be found in our centers of population, many of which

are affiliated with some educational institution. Some of these settlements have a distinctively religious purpose, while others, like Hull House, are conducted on a purely philanthropic basis. All of them are helping to ameliorate social conditions in our cities and are constantly elevating the ideals of the people to whom they minister. Whether specifically religious or not, they breathe the spirit of Him "who came not to be ministered unto but to minister and to give his life a ransom for many."

CHAPTER XIII.

PHILANTHROPY.

Philanthropy derives its inspiration and life from the Christian faith. Prior to the commencement of the Christian era philanthropy was practically unknown. The example of the lonely teacher of Nazareth, who gave himself for the life of the world, has had a far-reaching influence in awakening a spirit of philanthropy and alleviating the miseries of mankind. Philanthropy expresses itself in two ways—the bestowal of one's goods and the bestowal of one's self for the good of others. The man who gives of himself in unselfish service to his fellows is just as truly a philanthropist as the one who pours out his millions for benevolent and charitable purposes. From either standpoint or both ours is a nation of philanthropists. It is true that this country has been amply able to give, but the fact that it has given so generously and in such enormous proportions is an evidence of the philanthropic spirit of the American people. This philanthropy has been practical rather

than sentimental and has manifested itself in a variety of ways for various needs and various classes of people.

The humane treatment of prisoners is one of the results of this philanthropic spirit. It is difficult, if not impossible in this present age, to conceive of the abuses which prevailed in prison life a hundred or more years ago. Penalties were inflicted only as a deterrent against crime and the idea of punishment with a view to the reformation of the criminal was almost undreamed of. Prison inmates were treated with brutal violence and punishments were cruel in the extreme. The pillory, the stocks and the flogging post were in well-nigh universal use. For some offences the ears were cropped and for others the branding iron was applied. The offences for which capital punishment could be inflicted were numerous. Imprisonment for debt was of common occurrence and the debtor who was insolvent from whatever cause, from sickness or want of employment, could be kept in confinement until the uttermost farthing was paid. A large percentage of prison inmates, at one time, were those who had been incarcerated at the behest of their creditors for the non-payment of debts. Goodyear, the inventor of India rubber,

spent ten years in prison on this account, and many other men of high character and excellent abilities suffered imprisonment because of their inability to pay what they owed.

The conditions in most of the penal institutions down to the commencement of the nineteenth century and even later beggar description. Practically no attempt at prison sanitation had been made. The places in which prisoners were confined were illy ventilated and often reeked with filth and vermin. No medical attendance was provided for the sick and from time to time prison fevers swept off the unhappy inmates by the scores. The prisoners of both sexes and all ages were huddled together indiscriminately. The young offender, the insolvent debtor, and the prisoner awaiting trial, against whom no crime had been proven, were subjected to the inevitable contamination of vicious and hardened criminals. The prisoners for the most part were unemployed and the relations existing between them were sometimes shocking beyond all belief. Vicious men and women perpetrated unblushing acts of wickedness before the very eyes of their fellow prisoners. Religious teaching

was altogether wanting and the moral condition of prison inmates was most appalling.

In Connecticut the prisoners were incarcerated in an abandoned copper mine near Simsbury. A ladder down a shaft was the only entrance to this underground cavern, where from thirty to a hundred prisoners were confined in little pens of wood, having their feet fastened to iron bars and their necks chained to the beams above. Scarcely a ray of light penetrated the darkness. Vermin abounded, the pens reeked with filth, and water oozed from the sides of the cavern. The clothing of the prisoners rotted away in the dampness and filth, and their limbs became stiffened with rheumatism. This prison was doubtless one of the worst of its class, but similar abuses prevailed in many others.

Gradually a better state of affairs came to prevail. Prison reform originated with John Howard of England, who, in 1773, was appointed high sheriff of Bedfordshire and soon after began his efforts to ameliorate the condition of prisoners. In 1776 the Philadelphia Society for Alleviating the Miseries of Public Prisons was formed. In 1790 Pennsylvania adopted the "solitary system," placing atrocious and hardened criminals in cells by themselves and keeping them from

all intercourse with one another as well as from the outside world. New York state, in 1816, adopted a system of confining prisoners in solitary cells at night but employing them in large workshops by day. In 1824 the American Prison Discipline Society was organized for the purpose of investigating the best methods of treatment for prisoners with a view to their health, comfort and morals. State societies of various kinds have been organized from time to time and, in 1870, at the National Prison Congress held in Cincinnati, the National Prison Association was formed with Rutherford B. Hayes as president. Public sentiment has thus been quickened in various ways so that prison methods during the past century have been revolutionized, while in recent years the indeterminate sentence has come into favor as a measure for reforming the novitiate in crime.

Religion has come to be recognized by prison experts as exercising an important function in the reformation of the criminal, and religious instruction is offered regularly in our various penal institutions by chaplains who are employed at public expense for the purpose. The most remarkable movement for the religious betterment of pris-

oners, however, is the work undertaken by the "Volunteers of America" under the direction of Maud Ballington Booth. While she was still in the Salvation Army, Mrs. Booth had visited the prison at San Quentin, California, to conduct a service for its inmates. Deeply impressed by the sights which she witnessed and touched by the hopelessness and despair which she saw written upon the countenances of her auditors, then and there she resolved, so soon as opportunity was afforded, to take up the cause of the prisoner. Not long afterwards when she and her husband withdrew from the Salvation Army to organize the "Volunteers of America," a door of opportunity was providentially opened before her. On May 24, 1896, the initial meeting was held at Sing Sing prison, New York, and soon after the Volunteer Prison League was inaugurated. It was the aim of Mrs. Booth to meet the prisoners on their level, to win their confidence, and to minister to their individual needs. For the accomplishment of these ends she not only visits the prisons from time to time to conduct religious services, but by personal interviews and through correspondence with the prisoners she seeks to inspire them with the purposes of a truer and a nobler life.

The results of this work have been truly remarkable, some tens of thousands of prisoners having been enrolled in the Volunteer Prison Leagues organized in the various state prisons. The lives of a great number of prisoners, including many who were regarded as incorrigible, have been transformed and the effect upon prison discipline has been marked. At the inception of this movement prison authorities looked upon it with skepticism and incredulity, but as time has tested the results, doubt has given way to confidence, and Mrs. Booth, the "little prison mother," as she is affectionately called, has no more loyal advocates than the wardens in the prisons where her work is carried on.

The efforts of the "Volunteers" in behalf of prisoners are not confined merely to those who are within prison walls. The most critical period in the life of the prisoner is when his term of imprisonment is ended. He is looked upon by society as an alien and an outcast. Wherever he goes, whatever he does, he is an object of suspicion and the stigma of the prison is upon him. It is almost impossible for him to obtain honorable employment. The state makes no provision for this crisis in his life. He must have some

means of subsistence and in sheer desperation he is often sorely tempted to return to a life of crime. The Volunteers maintain three Hope Halls, one in New York, one in Chicago, and one in Iowa, the doors of which are always open to receive the released prisoner. In these Halls of Hope provision is made for the needs of the discharged prisoner until honorable employment can be secured for him and his restoration to society can be accomplished. No deception is used in obtaining employment for these ex-prisoners. Those who would employ them are frankly told of their past so that the fear of discovery with its attendant humiliation does not disturb them. They are placed upon their honor to play the part of men and the great majority of those who have passed through Hope Halls have more than justified the confidence of their benefactors.

The education of deaf mutes and the blind is another manifestation of the philanthropic spirit. Dr. Cogswell, a physician of Hartford, Conn., had a daughter who was deaf and dumb. For her sake he induced a young clergyman, Rev. Thomas Gallaudet, to go to Europe, in 1815, where he spent a year studying the methods employed by Abbe Sicard of Paris and other eminent

specialists in the care of the deaf and dumb. Soon after his return an institution was opened at Hartford for which the citizens contributed funds to erect the buildings and Congress made a grant from the national lands for its endowment. This was the first institution of its kind in this country and was the parent of similar institutions throughout the various states.

The first asylum for the blind was established at Boston, in 1832, by Thomas H. Perkins, who donated his home, valued at $80,000, for this purpose on condition that the funds for its maintenance should be subscribed in New England. Fifty thousand dollars were soon raised to meet this condition and annual grants by the Massachusetts Legislature gave permanency to an institution which became the forerunner of many others in different parts of the Union.

It was such institutions as these that opened up a world of possibilities to Laura Bridgman, Helen Keller and thousands of others, less grievously afflicted perhaps, but with souls and minds capable of being trained and fitted for life's noblest purposes and duties.

During the Civil War the Sanitary and Christian Commissions ministered to the

physical and spiritual needs of soldiers engaged in the service of their country. The former was an outgrowth of aid societies organized by the women of the North at the first call for troops, to afford relief and comfort for sick and wounded soldiers. In June, 1861, the Sanitary Commission was sanctioned by the War Department and Dr. H. W. Bellows was chosen its president. This Commission, which was sustained by voluntary contributions, expended $4,924,048 in money during the war, besides disbursing contributions other than money to the value of fifteen million dollars.

The Christian Commission was organized in New York City, Nov. 14, 1861, at the call of the Young Men's Christian Association. Mr. George H. Stuart was chosen president of this Commission, which, during the following four years and a half, expended in cash $6,291,107 for the religious welfare of the Union soldiers. The Christian Commission employed 4,859 agents, who conducted 136,650 religious services and distributed 1,466,748 Bibles (in whole or in part), 1,370,953 hymn books, 8,603,434 books or pamphlets, 18,189,863 newspapers and magazines, and 30,368,998 pages of religious tracts.

It would be practically impossible to estimate the results of the Christian and Sanitary Commissions. Together they expended $11,215,155 for the physical and religious welfare of the men who were fighting for the preservation of the Union. It was the free-will offering of a grateful people, the like of which the world had never witnessed before.

At the close of the war a wide field for philanthropic effort was opened up among the freedmen of the South. It was no easy task to make adequate provision for the moral and intellectual needs of a people just emerging from a state of servitude and who, moreover, for generations past had been in bondage to ignorance and superstition. For four or five years after the war the national government attempted to assist the negroes through the Freedmen's Bureau under the direction of General O. O. Howard. Some fifteen million dollars were expended through this agency. Provisions, clothing and fuel were furnished to the destitute and helpless negroes, while an impetus was given to educational work which has continued to this day. The Freedmen's Bureau was but a temporary expedient, however, and there were lines of helpful activity which the

government could not wisely attempt. The moral and religious destitution of the negroes early made its appeal to the churches of the North, with the result that speedy efforts were made to educate and evangelize them. This work did not meet with the warmest approval of the Southern whites, who were inclined to look upon it as a new invasion from the North. "All the contempt poured out upon the Yankee soldier was transferred to the Yankee teacher and missionary. Social ostracism was not the only penalty they paid for their humane mission; violence to their persons and destruction of their property were not infrequent in the early years of their missionary endeavors."[3]

The Congregationalists were the first to enter the field and an honorable distinction was attained by the denomination for its work among the negroes, especially along educational lines. The first school was opened at Hampton, Virginia, in 1861. Within a few years other well known institutions were founded such as Fisk University in Tennessee; Atlanta University, Georgia; Tougaloo University, Mississippi; Talladega College, Alabama; Straight University, Lou-

[3] Joseph B. Clark's Leavening the Nation, p. 179.

isiana; and Tillotson College, Texas. Some thirty graded normal schools have been established besides a considerable number of primary and common schools scattered throughout the various Southern states.

Other religious denominations have entered this field and are carrying on a notable missionary and educational work among the negroes of the South. The Baptists commenced work in 1862 and have supported a number of schools, chief among which are Shaw University in North Carolina, Leland University, Louisiana, and Bishop College in Texas, besides several institutions of lesser note. The Free-Will Baptists support Storer College in Virginia. The Presbyterians and the Episcopalians each inaugurated their work among the colored people in 1865. The Freedmen's Aid Society of the Methodist Episcopal Church was organized in 1866 and in October of that year sent out seventy-five teachers to open schools in various parts of the South. The denomination has established such institutions as Clark University, Georgia; Claflin University, South Carolina, and many other schools, great and small, throughout the Southern states.

Private benefactions, notably the gift of

three million dollars by George Peabody and a million each by John F. Slater and Daniel Hand, have greatly aided this educational work. The effort has been made not only to train the negroes mentally and morally, but to give them an industrial education, instruction being offered in carpentry, brick laying and making, farming, domestic science, and such other branches as are calculated to make them useful and self-supporting citizens. The negroes themselves have come to recognize the wisdom of this sort of training, and a great work has been done along these lines by Booker T. Washington in his famous Institute at Tuskegee. However, with all that has been done for the negro race and the millions which have been freely expended, the negro problem is one of the problems which is likely to test the patience of the statesman, the reformer and the philanthropist for generations yet to come.

During the past quarter of a century many educational institutions and other benevolent enterprises have received generous benefactions from men of wealth. Several of the older colleges and universities have been adequately endowed, while a number of newer institutions of learning such as Johns

Hopkins University, Leland Stanford University, the University of Chicago, Armour Institute, Clark University, Vanderbilt University, Carnegie Institute and others have been placed upon a substantial footing by their founders and benefactors. Great libraries have been founded, such as the Lenox Library in New York, the Peabody and Enoch Pratt Libraries of Baltimore, the Crerar Library of Chicago, and many others. Andrew Carnegie, by his generous gifts, has encouraged the founding of public libraries throughout the country, so that literature and learning have been brought to the very doors of the people. For the sick and the infirm hospitals, sanitariums and dispensatories have been established and in a multitude of ways philanthropy has ministered to the needs of humanity. While the gifts bestowed have not always come from men avowedly Christian, there can be no question that behind these gifts a real spirit of Christian philanthropy has been at work which has served to benefit and enrich the life of the American people.

At the outbreak of the Spanish-American War, in 1898, systematic religious work among the volunteers was prosecuted under the direction of the Army and Navy Chris-

tian Commission, which was organized at the instance of the Young Men's Christian Association. The activities of the Commission were divided into three departments—the executive, under Col. J. J. McCook; the general work, such as Bible study, physical training, etc., under C. W. McAlpine; and the evangelistic, under Dwight L. Moody. The evangelistic department had charge of the religious services, the distribution of religious literature, the visitation of the sick and wounded in the hospitals, and the institution of Young Men's Christian Association tents in each regiment, where writing materials, good literature, etc., were available. Through the instrumentality of this Commission some eight thousand soldiers were converted and a general influence for good was exerted.

During the same war a work similar to that of the Sanitary Commission in the Civil War was carried on through the agency of the Red Cross Society. The idea of this society originated with M. Jean Henri Dunant of Switzerland, about the time of the Civil War, although the American Society was not organized until 1881. The original purpose of the organization was to mitigate the horrors of war by alleviating the suffer-

ings of the sick and wounded, but in this country, the Society, through the influence of its president, Miss Clara Barton, has undertaken a work of wider scope and seeks not only to administer relief in the hospital and on the field of battle, but in times of calamity, flood, famine, pestilence, etc. The Red Cross Society has accordingly demonstrated its usefulness on various occasions by ministering to those who were in suffering, destitution, or distress.

In a multitude of ways the philanthropic spirit has manifested itself. We witness it in various organizations such as the peace society, the humane society, the different temperance societies and in the various missionary enterprises both at home and abroad. We find evidences of it in the care of the poor and the relief of the needy, although the distribution of provisions and clothing may not always be philanthropic. Misdirected charity may aggravate the very evils which it is designed to correct. True philanthropy does not pauperize or encourage indolence and shiftlessness. The only real help is that which leads to self-help. While such help cannot be administered with a flourish of trumpets, after all it is the kind which is the most useful and which best

subserves the interests of humanity. It is in times of great emergency, however, that we can the most clearly recognize the philanthropic temper of the American people. Whenever there is a flood, a famine, an earthquake, a pestilence, a devastating fire, or some other public calamity, whether in this or other lands, and appeals for help are made, such appeals are never unheeded but meet with a response which is prompt, generous and hearty. As the Lord hath prospered us, so as a people we have stood ready to meet the emergencies which have arisen and have ministered to the helpless and the needy wherever they have been found.

CHAPTER XIV.

CHURCH UNION.

One of the chief criticisms which Protestantism has called forth has been the ease with which it has subdivided itself into sects and parties. Sectarianism without doubt has its evils, but underlying the varying religious denominations there is a psychological basis which has not always been recognized and which to a great extent is responsible for their origin.

Different types of mind demand different types of religious organization and worship. The observance of an elaborate ritual is worship to one, but to another it may not be worship at all. To some the mode of baptism is a question of supreme importance, while to others it is a matter of the utmost indifference. We find, moreover, that some have a profound conviction that the interests of the Kingdom of God can best be subserved by a centralized form of church government, while others are equally certain that righteousness and truth are only to be

realized through the freer forms of church life and order.

Since we all cannot see alike nor think alike it seems probable that diverging sects will continue for ages yet to come, but this is not necessarily a hindrance to the growth of the Kingdom, because in this country, where denominations have become the most numerous, religion has gained a greater foothold upon the masses of the people and exerts a greater influence than in almost any other section of the world.

After due allowance has been made for the psychological basis of denominationalism, we can find in this no explanation for the fact that some forms of denominational life which in spirit are essentially the same should be subdivided into so many separate bodies as the Methodists with seventeen branches, the Baptist with thirteen, or the Presbyterians with twelve. There is no good reason why the different branches of the same denomination should not unite that the waste in the maintenance of separate organizations might be obviated and that the evils produced by the over-multiplication of sects might in a measure be remedied.

It is only within recent years, however, that any serious attempts have been made

on the part of American churches to get together. There have been various examples of co-operative effort such as the Plan of Union adopted by the Presbyterians and Congregationalists in 1801, the early missionary organizations which were supported by various religious denominations, the interdenominational Sunday School work, etc. Successful measures have been adopted in the state of Maine and elsewhere to federate the churches, but anything like organic unity has long been delayed.

The Disciples of Christ, or "Campbellites," as they are sometimes called, have always stood for a certain type of religious unity, that is, union with themselves on the basis of their peculiar views and tenets. This, of course, would simply be absorption and it is presumed that any religious sect would be ready to welcome all others on a similar basis, with the understanding that these others should lay aside their own distinguishing views to accept those of this particular sect. So far as the amalgamation of sects is concerned, small progress has been realized in this way, and the only hope for the union of churches is through reciprocity, compromise, and the mutual surrender of differences.

Some results in this direction have already been attained. After years of bitterness and strife, the Old School and New School Presbyterians waived their differences in 1869 and reunited in one body. In 1906 a union was consummated between the General Assembly of the Cumberland Presbyterian Church and that of the Presbyterian Church in the United States of America. Some minor sects have also come together, but the most noteworthy event in the development of organic church unity has been the recent attempt to merge the Congregational, Methodist Protestant, and United Brethren churches into one great organization.

This movement originated with Bishop W. M. Weekly of the United Brethren Church, who prepared a call for church union to be sent to the representatives of several smaller denominations. At the suggestion of Dr. W. H. Ward of *The Independent,* the Congregationalists were included. The latter, with the Methodist Protestants, responded to this call from the United Brethren, and a joint meeting of representatives from these denominations was held at Pittsburg, April 22, 1903, to formulate some definite plan for union. Subsequent meetings were held and after the movement had

been approved by the General Conferences of the Methodist Protestant and United Brethren Churches and the National Council of the Congregational churches, a delegated Council, composed of representatives of the three denominations, was called at Dayton, Ohio, Feb. 7, 1906, to "adopt a plan by which the three bodies may be brought into co-ordinate activity and organic unity."

The various sessions of the Council at Dayton were characterized by a remarkable harmony of spirit and unanimity of action. The first question to be disposed of was the preparation of a creedal statement. The doctrinal differences between the three denominations were comparatively slight and after some deliberation the following confession of faith was adopted:

We, the representatives of the Congregational churches, the Church of the United Brethren in Christ and the Methodist Protestant Church, rejoice at this time to enter into union with one another, through the grace of our Lord Jesus Christ, in the love of God and for fellowship in the Holy Spirit. In this solemn act of faith and obedience toward the great Head of the Church, we do most humbly and confidently make confession of our faith and heartily renew the consecration of our lives to him and to the service of mankind.

1. Our bond of union consists in that inward and personal faith in Jesus Christ as our divine Saviour and Lord on which all our churches are founded; also in our acceptance of the Holy Scriptures as the inspired source of our faith and the supreme standard of Christian truth; and further, in our consent to the teaching of the ancient symbols of the undivided Church, and to that substance of Christian doctrine which is common to the creeds and confessions which we have inherited from the past. But we humbly depend, as did our fathers, on the continued guidance of the Holy Spirit to lead us into all the truth.

2. We believe that God, the Father and Lord of all, did send his son Jesus Christ to redeem us from sin and death by the perfect obedience of his holy will in life, by the sacrifice of himself on the cross and by his glorious resurrection from the dead.

3. We believe that the Holy Spirit, the Spirit of God and of Christ, moves in the hearts of men, calling them through the gospel to repentance and faith, awakening in them spiritual sorrow for past sin and confidence in the mercy of God, together with new desires and a new power to obey his will.

4. We believe that those of the sons of men, who, hearing God's call of divine love, do heartily put their trust in the Saviour whom His love provided, are assured by His word of His most fatherly forgiveness, of

His free and perfect favor, of the presence of His spirit in their hearts and of a blessed immortality.

5. We believe that all who are through faith the children of God constitute the Church of Christ, the spiritual body of which He is the head; that He has appointed them to proclaim His gospel to all mankind, to manifest in their character and conduct the fruit of His spirit; and He has granted them freedom to create such offices and institutions as may in each generation serve unto those ends, and that for the comfort of our faith He has given to His Church the sacred ordinances of baptism and the Lord's Supper.

6. We believe that according to Christ's law men of the Christian faith exist for the service of man, not only in holding forth the word of life, but in the support of works and institutions of pity and charity, in the maintenance of human freedom, in the deliverance of all those that are oppressed, in the enforcement of civic justice, and in the rebuke of all unrighteousness.

Possessed of these convictions, both as truths which we do most firmly hold, and acts of faith which spring from our hearts, we do, therefore, in the happy consummation of this union and in the name of all the churches which we represent, commit ourselves, body, soul and spirit to the faith, love and service of Him who made us and saved us, the everlasting God, our Father, Re-

deemer and Lord. To Him be ascribed all praise and dominion and glory, world without end. Amen.

The question of polity, which next awaited the consideration of the Council, could not be dealt with summarily, involving, as it might, radical changes in the life and organization of the churches. The matter was referred to a committee composed of fifteen representatives from each of the three denominations, which afterwards was enlarged by the addition of six more members from each of the churches. The report of the committee called forth considerable discussion and was amended in some particulars at a subsequent meeting of this committee which convened at Pittsburg, Pa., November 21-22, 1906. The matter of polity, however, took final form at the second meeting of the Tri-Church General Council, which was held at Chicago, March 19-23, 1907, when the following Act of Union was agreed upon:

We, the representatives of the Congregational Churches, the Church of the United Brethren in Christ and the Methodist Prostestant Church, believing that we can do more to promote the work of our Lord Jesus Christ in the world by uniting than by continuing our separate existence as denominations, and being of one accord in the desire

to realize our Lord's prayer "that they all may be one," having already at the first meeting of the Council entered into a common declaration of faith, do now, in order to bring about an organic union, propose to our respective denominations the articles of agreement herein set forth.

Article I.

The name of this organization shall be The United Churches of the Methodist Protestant, the United Brethren and the Congregational Churches.

Article II.

For the purpose of realizing the fellowship of the churches, and to provide for their co-operation, they shall be organized into District Associations, Annual Conferences and a National Council.

Article III.

District Associations shall have their boundaries, composition, duties and prerogatives defined by the Annual Conferences, of which they shall be sub-divisions.

Article IV.

1. State Associations of the Congregational Churches and Annual Conferences of the Church of United Brethren in Christ, and of the Methodist Protestant Church,

shall be recognized and continued as Annual Conferences of this organization until such time as the National Council may, by the consent of the parties concerned, arrange new boundaries. They shall have the right to maintain intact their present modes of organization and operation in local affairs, but they shall be known and styled as Annual Conferences of the United Churches, and they shall make effective this union by co-operating with the National Council in all matters affecting the general interests of the churches.

2. Two or more State Associations, or Annual Conferences, may, by mutual consent, unite to form one Annual Conference, with power to make rules and regulations for its organization and operation in local affairs.

3. All Annual Conferences shall have power to make rules and regulations for their organization and for the conduct of all their local affairs.

4. Ordination to the ministry and ministerial standing shall be in the Annual Conferences, except where it is preferred to delegate or leave these to local bodies.

Article V.

The National Council of Congregational Churches, and the General Conferences of the Church of United Brethren in Christ, and of the Methodist Protestant Church, shall continue their legal existence as long as may be deemed necessary.

Article VI.

Article VI provides for the organization of boards for missionary, educational and benevolent purposes, names and defines the duties of the officers of the National Council, and determines the representation of churches therein, each Annual Conference being "entitled to elect one ministerial and one lay representative for every five thousand members and the major fraction thereof within its bounds, to be elected as itself may prescribe." The societies and boards now existing are to be merged after the consummation of this Act of Union, but with the express understanding that there shall not be "any diversion of trust funds from the spirit of the purpose for which they were donated."

Article VII.

Ministers in good standing in any denomination represented in this union shall be ministers in the united church. Licentiates shall retain their standing for the period of their licensure. Ministers under censure must look to their own denominations for relief.

Article VIII.

This union shall be consummated by the adoption of this Act of Union by the de-

nominations represented in accordance with their rules and regulations, and when the moderator of the National Council of Congregational Churches, the bishops of the General Conference of the Church of the United Brethren in Christ and the president of the General Conference of the Methodist Protestant Church shall announce that this Act of Union has been adopted by their respective denominations, these officers shall unite in fixing the place and time for the meeting of the National Council, and publish the same, together with a call for the election of representatives, according to Article VI.

The most noteworthy feature in this Act of Union is the fact that no immediate changes in the life and administration of the churches have been proposed. It is therefore an attempt at union upon the basis of federation in which the churches are left free to adjust themselves to new conditions by the process of development and adaptation without doing violence to any of the traditions of the past. In theory, at least, this seems to be the most satisfactory plan of union that could be devised and its further development will be awaited with interest by men of every creed and sect throughout the country.

This Act of Union has not yet been con-

summated and before it can be it must be ratified by each of the three denominations interested. With the United Brethren and the Methodist Protestants this is a comparatively simple matter and will be determined by the submission of the Articles of Agreement to the general conferences of these bodies.* With the Congregationalists it is otherwise. The church being independent of all external control and having no centralized authority which can act for them, each church must decide the question for itself. Whether the Congregational Churches or any considerable number of them will assent to the proposed union, yet remains to be seen. It is too early to predict the ultimate outcome of this plan of union. Should it be adopted, as now seems probable, it will have a far-reaching influence and will doubtless give a decided impetus to church union throughout the United States. Even should it fail, the attempt of these religious denominations to get together will be a force to be reckoned with in all subsequent efforts to promote the union of churches.

*In the United Brethren Church, the action of the General Conference must be ratified by a two-thirds majority of the church membership.

CHAPTER XV.

THE PULPIT.

In no country have the clergy exerted a more potent influence in shaping the character and ideals of the people than in our own. In his celebrated argument on the Girard College case, Daniel Webster said: "I contend that no literary efforts, no adjudications, no constitutional discussions, nothing that has ever been done or said in favor of the great interests of universal man, has done this country more credit at home and abroad than our body of clergymen," In the early days of New England, and even later the minister was the chief personage in the community. Within the bounds of his own parish his authority was practically supreme. His words in the pulpit or out of it were received as oracles and his advice was eagerly sought in matters of state as well as in the interests pertaining to religion.

The early New England clergy were men of education, culture and ability. Considerable numbers of them were graduates of Cambridge or Oxford and prior to their im-

migration to the New World had served important parishes in the English Church, from which they had been ejected for their puritanism and non-conformity. A large proportion of them were well versed in classical lore and were able to read the Scriptures of the Old and New Testaments in the original tongues. Many of these early puritan divines possessed libraries which, in an age when books were costly and hard to obtain, were comparatively large. Thomas Hooker's library was appraised at his death at the value of three hundred pounds, and John Davenport's at two hundred and thirty-three pounds. Elder Brewster, who for several years was practically the pastor of the Pilgrim flock, left a library of two hundred and twenty-five volumes, while John Harvard bequeathed to the college which received his name a collection of three hundred and twenty volumes.

Listening to sermons was the chief intellectual diversion of the early New Englanders. The church services were cheerless and unattractive. The meeting houses were never warmed and the seats apparently were designed for discomfort. Lengthy prayers and expositions of the Scriptures preceded the sermons. Psalms, metrically arranged,

were chanted, but the accompaniment of instrumental music was as yet undreamed of. The sermons were prolix, metaphysical, and today would be considered interminable. It was seldom that a sermon continued for less than an hour and sometimes they were prolonged to two and three hours. Even the hardy Puritan spirit could not always resist the soporific influences of such preaching and occasionally some of the preacher's auditors had to be rudely awakened by the tithing man. Congregations, however, demanded such sermons and were satisfied only with the strongest intellectual meat.

The influence of the clergy in molding public opinion was far-reaching. Especially was this true during the pre-revolutionary days and in the crisis which culminated in the War for Independence. For the most part the ministers were ardent advocates of the patriot cause and their pulpits rang out with clarion calls to resist the aggressions of parliament and king. In New England there was a widespread fear lest episcopacy should be forced upon them as the established religion, and this, says John Adams, "contributed as much as any other cause to arouse the attention, not only

of the inquiring mind, but of the common people, and urge them to close thinking on the constitutional authority of the parliament over the colonies."[1] Throughout the colonies the ministers of the various denominations espoused the cause of the people and when, at last, the issues were submitted to the stern arbitrament of war, they stood ready to take their places at the side of their parishioners as chaplains, officers, or private soldiers.

The American pulpit, since the Revolution and before, has been graced with many men of conspicuous abilities and commanding powers of mind, whose influence has extended far and wide. Time would fail us to tell of all these and we must content ourselves with a hurried survey of a few only who have attained to the greatest eminence.

Probably the best known American clergyman before the Revolution was Jonathan Edwards, famous as a revivalist and a theologian. Possessed of a logical mind and gifted with a fertile imagination, he could portray graphically and relentlessly the woes of the damned. In his celebrated sermon, "Sinners in the Hands of an Angry God," he presented a series of lurid and

1 Works, Vol. X, p. 185.

grewsome pictures which Dante or Milton could scarcely excel. The Almighty was represented as an archer with bent bow and arrow drawn to pierce the sinner's heart. The sinner, with whom God was "terribly provoked," he compared to a spider or some loathsome insect suspended over the flames. He said, "You hang by a slender thread, with the flames of divine wrath flashing about it, and ready every moment to singe, and burn it asunder; and you have no interest in any Mediator, and nothing to lay hold of to save yourself, nothing to keep off the flame of wrath, nothing of your own, nothing that you have ever done, nothing that you can do, to induce God to spare you one moment."[2]

It would be a great injustice to suppose that Edwards confined his preaching to subjects of this character, because in reality they comprise but a small proportion of the themes upon which he dwelt. Such sermons seemed necessary in that indifferent age to arouse the consciences of men and awaken them to the claims of religion. Edwards was calm and unimpassioned in his manner of delivery and his sermons were usually read from the manuscript, but such

2 Works, IV, p. 318.

was the subtle power of his preaching that his congregations were sometimes moved to audible outbursts as the truth came home with overwhelming effect upon them. Such manifestations, however, were not usual, for Edwards was distinguished as a metaphysician rather than a preacher and as a theologian instead of a popular orator.

For more than twenty years he served the church at Northampton, Massachusetts, but owing to a change of view respecting the requirements for admission to the Lord's Table and because he attempted to discipline some of the young people for reading books which he did not approve, he was brought into conflict with his congregation, from which he was dismissed by an ecclesiastical council in 1750. Later during the same year he removed to Stockbridge, Massachusetts, where for several years he labored as a missionary to the Housatonic Indians, and where some of his most celebrated treatises were written. In the fall of 1757 he received an invitation to the presidency of Princeton College, to which he finally gave a reluctant consent. Soon after his removal to Princeton he was inoculated for smallpox from which he died March 22, 1758.

In the period immediately following the

War for Independence, among American preachers, Timothy Dwight was *facile princeps*. During the Revolution he had served as a chaplain in the American Army and for several years afterwards was at the head of an academy in Greenfield, Connecticut. He had already acquired a reputation as a poet and a preacher of unusual ability when he was called to the presidency of Yale College in 1795. The institution he found in a forlorn state religiously, for the prevalent French infidelity had gained a decided influence upon the minds of the student body. There was scarcely a professing Christian in the college, while profanity, tippling, vulgarity, gambling and rowdyism were common. Several of the students had assumed the names of prominent French infidels such as Rousseau, Voltaire, D'Alembert, etc., by which they were better known than their own. The students were invited to a frank discussion upon the subject and after listening to their arguments President Dwight preached a series of sermons in the college chapel in which the whole philosophy of unbelief was analyzed and overthrown. Says Bishop Hurst: "From the day that the young president faced his students in the chapel of Yale College infidelity has been

a vanishing force in the history of the American people."[3]

Recognizing the fact that Yale College was designed as a training school for young ministers, President Dwight elaborated his system of theology in a series of sermons covering four years, thereby affording every graduate of the institution an opportunity of hearing them during his college course. The purpose of these sermons was not only to present a logical and well-rounded system of religious truth but to answer the objections which Priestley, Hume, Paine, and others had raised against the Christian faith. An orator of convincing power, and a believer in a more stirring mode of preaching than generally prevailed at that time, Dr. Dwight succeeded not only in giving to his pupils an arsenal of argumentation, but the influence of his manner of presentation was calculated to make their own pulpit ministrations more direct and convincing.

As an orator, a theologian, the administrator of a leading educational institution, and as a man of letters, his influence in the formative period of our national life was far-reaching. In fact it was said that Timo-

3 Short History of the Christian Church, p. 503.

thy Dwight contributed as much towards shaping and giving character to the religious life of the young republic as George Washington did towards our civic institutions.

While the bulwarks of orthodoxy were being strengthened through the instrumentality of Timothy Dwight, a revolt against the rigidity of the older Calvinism had developed into the Unitarian schism in Massachusetts. Identified with this movement were a number of eminent divines, foremost among whom was William Ellery Channing. In his youth he had sat under the preaching of Samuel Hopkins, the theologian, and was deeply impressed with his theory of disinterested love. After serving as a tutor in Virginia he resolved to make the ministry his life work and in 1803 was called to the pastorate of the Federal Street Church in Boston, which he served for nearly forty years. Although it was his preference that Unitarianism should represent a tendency rather than a denomination, the cleavage between the liberal and evangelical wings of Congregationalism was effected chiefly through a sermon which he preached in Baltimore at the ordination of Jared Sparks in 1819.

In many respects Channing's views were in accord with the teachings of orthodoxy. It is true that he did not rise to a lofty conception of the divinity of Christ, but his beliefs were far from harmonizing with the rationalistic tendencies of the later Unitarianism. His views as to the sinlessness of Jesus, his miracles, and the fullness of his manifestation of God, were in accord with the doctrines of evangelical Christianity. Of himself he said: "I am little of a Unitarian, have little sympathy with the system of Priestley and Belsham, and stand aloof from all but those who strive and pray for clearer light and more effectual manifestations of Christian truth." In reality his views were more of a protest against the older Calvinism than anything else. In place of the doctrine of total depravity he asserted the inherent nobility of man; for the sovereignty of divine wrath he substituted the sovereignty of divine love; and he combated the idea of unconditional election by emphasizing the absolute freedom of the individual.

Channing's fame, however, does not rest so much upon dogmatic grounds as upon his interest in human welfare. Although not an abolitionist in the sense of being a

radical reformer, he opposed slavery on moral grounds. He advocated the principles of peace and his address on "War," in 1816, prepared the way for the formation of the Massachusetts Peace Society, which was the parent of similar societies in other states. Child-labor, the elevation of the poor, popular education, the working classes, temperance, the humane treatment of prisoners, were some of the questions which engaged his voice and pen and established for him a place in the affections of the people. Because of the breadth of his sympathies he was universally beloved and at his death in 1842, when the funeral procession formed at the door of his church in Boston, the bell in the Catholic Cathedral tolled his knell, "a fact never perhaps paralleled before in the history of Romanism."

Among the most vigorous opponents of Unitarianism was Lyman Beecher, whose fame has been eclipsed somewhat by the more notable achievements of two of his children, Henry Ward Beecher and Harriet Beecher Stowe. He had already become widely known through his celebrated "Sermon on Duelling" and his "Six Sermons on Intemperance," when he was called to the pastorate of the Hanover Street Church in

Boston in 1825. The victory of Unitarianism in that city had been sweeping. The men of culture, wealth and influence were committed to the new way of thinking, and the churches, with one or two exceptions, had forsaken their original standards. Controversial in temperament and skillful as a campaigner, Lyman Beecher plunged into the battle of orthodoxy. Less polished perhaps than his Unitarian antagonists, Dr. Beecher was a vigorous preacher, nevertheless, and increasing congregations gathered about him. Revivals attended his ministry, the orthodox people took heart and slowly began to recover the ground which had been lost. After a pastorate of five or six years he was called to the presidency of Lane Theological Seminary at Cincinnati to which he devoted the greater part of the remainder of his life. He was not always at peace with his brethren and on two or three occasions was charged with heresy. He triumphed over his opponents, however, and took a leading part in the separation of the Old and New School Presbyterians. He lived to a good old age and spent his declining years in retirement at Brooklyn, New York.

Ranking second to Jonathan Edwards as an original thinker, must be placed the name

of Horace Bushnell. Departing from the beaten paths, his views provoked some controversy and led to considerable discussion. Bushnell graduated from Yale in 1827, and after brief experiences as a teacher, editor and law student, he was converted, in 1831, from skepticism to Christianity, while occupying a position as tutor in his alma mater. Soon after he commenced the study of theology under Professor Nathaniel W. Taylor and graduated from Yale Divinity School in 1833. He was called to the pastorate of the North Church at Hartford, Connecticut, where he remained until ill-health compelled his retirement from the ministry in 1859. He was a man of profound spiritual insight and his originality of genius early manifested itself in his pulpit ministrations. Of his preaching it was said that his "emotions from the depth of a passionate nature bore him sometimes to the highest flights of eloquence, and wit and sarcasm flashed from his talk and speeches, and he stood forth the most independent and muscular sermonizer in the American pulpit."

His sermons, however, did not occasion controversy. This was called forth by his published works. "Christian Nurture" appeared in 1846. In this volume Bushnell

contended that under the influences of a Christian home and Christian teachings, the child should grow up a Christian without ever having known himself as otherwise. The book was opposed on the ground that grace was not hereditary and that religious faith could not be simply a matter of education. Two or three years later he published "God in Christ," a work in which he presented a semi-Sabellian view of the trinity and for which he was accused as a dangerous heretic. In his "Vicarious Sacrifice," which was issued nearly twenty years afterwards, he advocated the "moral influence" theory of the atonement as opposed to the old legalistic conceptions. These and other books provoked a storm of protest when they were issued but the spirit of the man disarmed criticism and as his views came to be better understood the opposition subsided. Some of his theories which were manifestly erroneous he was wise enough to correct later in life.

The genius of Methodism has not been to a marked degree productive of great sermonizers. The denomination has had many men of great organizing and administrative abilities. There have also been numerous popular orators, men with the ability to

sway the multitudes, to quicken consciences and to enkindle the feelings, but preachers of great original homiletical genius have been comparatively rare. In fact the itinerant system with its frequent changes in the pastorate has given small opportunity for the display of such talents as those of a Channing, a Henry Ward Beecher, or a Phillips Brooks. Notwithstanding the deficiencies of the denomination in this particular, the name of Matthew Simpson occupies a conspicuous place in the annals of the American pulpit. Aside from John Summerfield, whose brilliant career was cut short by his early death, he was unquestionably the greatest orator of Methodism in this country. After teaching and practicing medicine for a time he felt called to the gospel ministry and became a member of the Pittsburg conference. After filling various official positions in the church he was elected, in 1852, to the bishopric. In early life he manifested no aptitude for public speaking, but by painstaking application, with the purpose of speaking so plainly that his hearers could readily comprehend him, he attained to the highest excellence as a pulpit and platform orator. He was an intimate friend of President Lincoln, who entrusted to him

more than one confidential mission during the Civil War. As a patriotic speaker Bishop Simpson had few peers. The manifestations of his genius, however, were not uniform. There were times when he was dull and uninteresting and occasionally his effort seemed well-nigh a failure, but when his mind ocdled to some great theme and a great occasion was before him, his splendid abilities were called into play, and multitudes were held spellbound by the magic of his words.

The most gifted and versatile of all American preachers was Henry Ward Beecher. He was justly termed "the Shakespeare of the modern pulpit." In fertility of thought, vividness of imagination, and beauty of diction, he was unsurpassed. In his youth he manifested no especial brilliancy, but he enjoyed unusual advantages in the home of his father, which was pervaded by an intense religious atmosphere and where controverted points in theology were freely discussed. As a boy he seemed somewhat slow of speech and dull of wit, but his wits were sharpened under the influences of his home, while some experiences which he acquired in a college debating society and as the teacher of a Bible class during his theological course, proved inval-

uable in fitting him for his life work as a preacher. For systems of theology he had little regard. In fact during his student days he was inclined to neglect the study of theology and devoted his attention to increasing his fund of general knowledge. As a consequence the trend of his preaching in after life was practical rather than doctrinal and illustrative instead of argumentative. His influence in this respect was far-reaching, for the style of preaching which he adopted has since become the prevailing type in the American pulpit. Beecher was an omnivorous reader and an acute observer of men. The results of observation and reading were employed to advantage in his preaching, which he made the great end of his life and to which all else was subordinated.

After graduating at Amherst College and Lane Theological Seminary he commenced his ministerial career at Lawrenceburg, Indiana, in 1837, being called thence, after a stay of two years, to the First Presbyterian Church in Indianapolis. In 1847 he entered upon the pastorate of the newly formed Plymouth Church at Brooklyn, New York, which afforded ample scope for the development of his remarkable powers.

For forty years he was the best known minister in America and preached to thronging multitudes which gathered to hear him. During the last few years of his life a shadow rested over his good name, but the confidence and affection of his congregation he enjoyed to the end.

Henry Ward Beecher attained to eminence not only as a minister of the gospel, but took a prominent part in the anti-slavery reform and preached fearlessly upon the important issues of the day. Perhaps the most signal service which he rendered to our country was in 1863 when on a visit to England he acted as a sort of unofficial ambassador and appealed to the justice and good sense of the English middle classes in behalf of the North, which at that time was waging a desperate war in defense of the Union. The upper classes, with few exceptions, favored the South and it seemed almost certain that the British Government would recognize the Confederacy. In order to awaken popular sentiment in favor of the North Beecher delivered addresses in several English cities. Great opposition was invoked against him, and often he had to face howling mobs, but his skill at repartee, his persistence, and unfailing good humor won for

him a hearing and his mission was successful. The addresses, which were published in the daily press, accomplished their purpose and turned the tide in favor of the Union. After the war was over Mr. Beecher continued to take an active interest in public affairs and after a life of eminent usefulness passed away, March 8, 1887.

One of the most beloved of American clergymen was Phillips Brooks. Within and without his own communion, both at home and abroad, his personal following was large. A native of Boston and a graduate of Harvard, he was the consummate product of the Puritan spirit and the Puritan culture. After a brief but unsuccessful experience as a teacher in the Boston Latin School he betook himself to Alexandria, Virginia, to study theology. He commenced his ministry, in 1859, at Philadelphia, just on the eve of the Civil War. During that struggle his patriotic utterances attracted attention far and wide. In 1869 he was called to the pastorate of Trinity Church, Boston and in 1891 was chosen Bishop of Massachusetts. He was not a theologian in the technical sense but rather was an interpretative preacher of Christian truth. Of magnificent presence, in stature almost a giant,

with well-poised head and large and luminous eyes, his physical powers gave added strength and force to his pulpit genius. Men were attracted to him, listened to him, and were moved to nobler conceptions of life and duty through the influence of his personality. Although a member of the Protestant Episcopal communion he really belonged to the church universal and at the time of his death, in 1893, was highly esteemed by men of every creed and sect.

The names of several eminent divines will occur to the reader, such as William M. Taylor, Richard Salter Storrs, John A. Broadus, John Hall, T. DeWitt Talmage, Theodore L. Cuyler, Robert Collyer, Frank W. Gunsaulus, Newell Dwight Hillis, and others who are deserving of more than passing mention did not brevity forbid. It is sometimes asserted that the power of the pulpit is waning. If it is meant that the office of the clergyman as such is declining in influence there unquestionably is a measure of truth in the assertion, but if the personality of the clergyman as a man among men is included in the statement there is less of truth in the assumption, for there probably never was a time in the history of religion when the personal influence

of the clergy was greater than it is today, nor when as a class they were a more effective force for good than they are at the present time.

CHAPTER XVI.

THE DEVELOPMENT OF AMERICAN THEOLOGY.

Our New England forefathers were Calvinists of the "straitest sect." John Robinson, the Pilgrim pastor, publicly defended Calvinism at the University of Leyden against the Arminian tenets of Episcopius and "put him to an apparent nonplus."[1] The Cambridge Platform of 1648, which long continued the authority for the practice and usages of the New England churches, "freely and fully consented" to the Westminster Confession for the "substance of doctrine."[2]

God's sovereignty was emphasized in such a way as to lead to a virtual denial of human freedom. Election was an act of grace, pure and simple. God's sovereignty was involved in His freedom to take whom He pleased and to leave whom He pleased to perish. It was taught that "election is absolute, not hypothetical. The subjects of election are a definite number of men. . . . . .

1 Bradford's History of Plimoth Plantation, p. 28.
2 Cf. Preface to Cambridge Platform, in Walker's Creed and Platforms, p. 195.

There are some men to whom God does not afford the means and offices of salvation, and they must needs perish."[3] The sin of Adam was imputed to all men and for this as well as for their own sins they were justly condemned to the eternal torments of hell. The elect were saved through the imputation of Christ's righteousness and by virtue of His propitiatory death in which he had literally borne their sins in His own body on the tree. Thus the ransom was paid and their souls were redeemed.

For almost a century there was practically no change in the New England theology, but early in the eighteenth century echoes of Arminianism began to be heard and occasioned more or less of apprehension on the part of those who esteemed themselves sound in the doctrine. The Arminianism of that day, however, is not to be confounded with the warmly experiential theology of Methodism. It was a system of doctrine, rather, which was characterized by a cold rationalism and a barren morality. The Great Awakening brought new life to the churches and its quickening impulses led to developments in American theology which have continued to this day.

[3] Willard's Body of Divinity, pp. 196, 197.

The most distinguished name in the theology of our country is that of Jonathan Edwards, who, although a Calvinist in the main, was instrumental in giving the initial impulses to the development of American theology. His principal theological contributions are found in his three works—*The Nature of True Virtue, Inquiry Into the Freedom of the Will,* and *Original Sin Defended.* In his *Nature of True Virtue*[4] he taught that the essence of virtue is found in benevolence or the love of intelligent being. It consists in love to all intelligent beings in proportion to their amount of being and in supreme love to God. In other words, virtue or righteousness is disinterested love to God and our fellow men. In 1753 he gave to the world his *Inquiry Into the Freedom of the Will,*[5] which unquestionably is one of the most remarkable contributions to theological literature that has ever been written. In this work Edwards affirmed that the determining principle of the will is Inclination. He held that man was a free agent so far as his choices were concerned, free to choose what he would and responsible for the choices thus made, but, notwithstanding

4 See Works of Jonathan Edwards, Vol. II, p. 261. (New York, 1858.)
5 Ibid, p. 1.

his freedom, man would choose as his inclination prompted him or in accordance with the strongest motive. Although Edwards defended this position with remarkable dialectical acumen, we cannot escape the inference that man, while apparently free, is virtually the slave of his inclinations. In his *Original Sin Defended*,[6] after having proven the fact of man's depravity from the Scriptures and universal experience Edwards takes the position that man is a sinner not simply because of Adam's sin nor by virtue of his federal headship of the race, but because man through the continuity of the race has participated in Adam's sin and thus the first rebellious act of the species has been perpetuated.

Edwards' pupils, Joseph Bellamy and Samuel Hopkins, modified his theology in important particulars. In place of a limited or particular atonement Bellamy taught that it was general and was designed for all men. He also held to the theory that sin though a terrible evil was a necessary means to the best good of the universe. Hopkins contended that the will was free, but that all choices whether good or evil were under the direction of the divine efficiency, which in

[6] Ibid, p. 307.

reality was a species of determinism. The doctrine of unconditional election he rejected, as he did also that of imputation, including the imputation of the righteousness of Christ as well as the sin of Adam. The determining feature of his system was his theory of virtue or "disinterested benevolence." Sin and selfishness were held to be identical, even the efforts which self-love prompted a man to put forth for his own salvation were esteemed sinful. The true test of virtue was found in the absolute submission of the soul to God for the best good of the universe, even though that might involve the damnation of the soul, whence originated the idea that if it were for the best interests of the universe one should be "willing to be damned for the glory of God."

The contribution of Jonathan Edwards the younger to American theology was in his view of the atonement, which was widely accepted and is popularly known as the governmental theory of the atonement. His views were set forth in a series of three sermons published in 1785, under the title of "The Necessity of the Atonement."[7] He held that the atonement did not consist in

[7] See Works of Jonathan Edwards, D. D., (Andover, 1842.) Vol. II, pp. 11-52.

the literal payment of the sinner's debt but was a satisfaction to justice. A distinction, however, was made between "distributive" justice, by which each one receives his just deserts, and "general" or "public" justice, which while maintaining the authority of the divine law, makes provision for whatever might be just and right that would prove "conducive to the divine glory and the general good of the created system."[8] The atonement in itself effects no change in the moral character of the sinner, but is a satisfaction to "public" justice and "renders it consistent with the glory of God and the good of the whole system to pardon the sinner."[9] While the death and sufferings of Christ were a manifestation of divine benevolence enabling God to pardon whom He will, they also were an exhibition "of the punishment to which the sinner is justly liable."[10] The atonement is general, but it does not necessitate the pardon of all men. It simply involves the possibility of the pardon of all men upon such conditions as the Almighty might see fit to impose. This theory of the atonement as expounded by Dr. Edwards and modified subsequently by

8 Ibid, Vol. II, p. 32.
9 Ibid, Vol. II, p. 48.
10 Works of Jonathan Edwards, D. D., Vol. II, p. 48.

other theologians has long been the dominant one in American theology.

Dr. Nathanael Emmons, a pupil of Samuel Hopkins and from 1773 to 1827 pastor at Franklin, Massachusetts, exercised a far-reaching influence upon the theological thinking of his time. He held that moral character inheres solely in "exercises" of the will, which are perfectly distinct in themselves and are wholly good or wholly bad. There may be an alternate succession of "exercises" good or bad because "sin and holiness are diametrically opposite affections, and cannot be united in the same volition." Volitions may succeed one another with the rapidity of thought. "We all know," says Dr. Emmons, "that our thoughts are extremely rapid in their succession. We cannot ascertain how many thoughts we have in one hour, nor even in one minute. And our affections, or volitions, may be as rapid in their succession as our thoughts; yea, it is very evident that they are too rapid for observation."[11] The moral status of the individual is determined not by a single "exercise" but by the habitual character of his "exercises." These "exercises" are voluntary.

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11 Works of Dr. Emmons, Vol. III, pp. 300, 301, (Boston, 1861.)

"Benevolence is a free, voluntary exercise, and selfishness is a free, voluntary exercise; and every human heart consists in a train of free, voluntary, benevolent exercises, or in a train of free, voluntary, selfish exercises, or in a train of both benevolent and selfish exercises."[12] With Samuel Hopkins, Dr. Emmons held to the theory of a "divine efficiency," but not that man in any sense was under compulsion regardless of his own volitions.

President Timothy Dwight, a grandson of Jonathan Edwards and a pupil of Jonathan Edwards the younger, elaborated his theology in a series of sermons to the students of Yale College which were afterwards published as "Theology Explained and Defended" and which on account of their rhetorical character attained a wide popularity in this country and abroad. Dr. Dwight combated the idea of a "divine efficiency" on the ground that it led to pantheism. Character, he affirmed, does not consist in a series or chain of "exercises," but is the product of "disposition." Conversion is the impartation of a new "disposition" or "relish" for spiritual things. This idea of conversion as the communica-

[12] Ibid, Vol. IV, p. 357.

tion of a "taste" or "relish" was further developed by Rev. Asa Burton of Thetford, Vermont, and became widely known as the "taste scheme." The idea of sin as imputed to us from the fall of Adam President Dwight rejected, although he held that in some inexplicable way the sin of Adam was a cause for the subsequent sin of the race.

While the theology of our forefathers was thus undergoing modification, a more radical revolt against the older Calvinism resulted in the Unitarian defection. As early as the middle of the eighteenth century Arian and semi-Arian sentiments had become more or less current in eastern Massachusetts. The first church to become avowedly Unitarian was King's Chapel, an Episcopalian church in Boston. For a number of years this church stood alone and exerted little or no influence in producing the Unitarian separation among the churches of New England. In the meanwhile the growth of "liberal" sentiments continued but it was not until the appointment of Henry Ware to the Hollis Professorship in Divinity at Harvard College, in 1805, that the lines of cleavage began to be manifest. For several years thereafter separations in various Massachusetts con-

gregations took place. Boston was the chief center of this influence and Channing was the most influential of its leaders. The Unitarianism of that day, however, was more dogmatic in its denials than its avowals, rejecting the doctrines of total depravity, election and reprobation, and denying the propitiatory character of the death of Christ. Notwithstanding its literary and humanitarian tendencies American Unitarianism has largely remained local in its influence and has attracted no great following through the country at large.

Nathaniel W. Taylor, who for many years was professor of theology in the Divinity School at Yale College, was a pupil of Timothy Dwight and succeeded in eliminating further objectionable features from the New England theology. His views met with wide acceptance, although they encountered strenuous opposition from Prof. Leonard Woods of Andover and Prof. Bennet Tyler of East Windsor. Prof. Taylor contended that sin was not necessary to the greatest good of the universe, and that while God might not have been able to prevent sin in view of man's freedom, man could prevent it by resisting temptation. The will is free. There is a bias to sin which

leads to sin whenever conditions to wrong doing are favorable, but this bias to sin is not sinful in itself since sin is not hereditary and there can be no wrong without willful transgression. All sin is voluntary and consists in an abiding choice or state of will at variance with the will of God. Conversion is a choice of the service of God as the highest good in preference to a sinful or selfish choice. This change in choice is wrought through the influence of the Divine Spirit in appealing to the motive of self-love—a self-love which is not inconsistent with benevolence or the greatest good of the universe.

Horace Bushnell was a pupil of Prof. Taylor but his views differed greatly from those of his teacher. His theory of the trinity never met with a wide acceptance and his principal contribution to theology is found in his view of the atonement, the essential features of which were presented in his "Vicarious Sacrifice" published in 1866 and which were modified subsequently in some particulars in his "Forgiveness and Law," which appeared eight years later. Former theories were criticised as being mechanical and forensic, making provision for the sinner's acquittal but leaving his character

precisely as it was without securing his justification or making him righteous. Christ's real purpose in coming to the world was to renovate character and restore men to communion with God. This was accomplished through the forbearance, pity, yearning and forgiving love of God as manifested in the life and character of Jesus Christ. In his earlier treatise Bushnell denied the propitiatory character of Christ's death, but through "the unexpected arrival of fresh light" in his later work he acknowledged that there was a certain propitiatory element in the death of Christ and that through his suffering God himself entered upon a work of self-sacrifice and self-propitiation. Bushnell's moral influence theory of the atonement has been modified somewhat by later theologians and has attracted a large following, although it has not yet superseded some of the older views.

Edwards A. Park, a lineal descendant of Jonathan Edwards, for many years was an influential teacher of theology at Andover Theological Seminary and helped to train a large number of ministers for their calling, but unfortunately his system was never given to the world in connected or completed form. Notwithstanding certain supra-

lapsarian tendencies he emphasized man's freedom or power of contrary choice and taught that the universal corruption of human nature was the *occasion* but not the *cause* of sin, which he defined as "the voluntary transgression of known law."

Up to this point our attention has been confined almost exclusively to the development of religious thought in New England, which has long been the battle ground of theological controversy. This was due, doubtless, to the fact that for several generations New England was the center of religious life in this country and for that reason interest in doctrinal phases of Christianity has had a greater influence there than elsewhere. When the Oberlin School of Theology was opened in 1835 with Charles G. Finney, the eminent revivalist, as professor of theology, the center of conflict for a time was transferred to that institution. Owing to the misconceptions which have prevailed, it is doubtful whether Finney's influence as a theologian has been estimated at its true worth. In many respects he was in accord with the New England theologians, although his conclusions were reached independently of them. *Depravity,* he taught, was dual in its nature,

being both moral and physical. Moral depravity was a dominant choice at variance with God and the highest good of the universe. Physical depravity was a vitiation of the physical nature through sinful practices. Physical depravity was hereditary but without moral character. While physical depravity rendered one susceptible to temptation and sin, there could be no sin without an act of the will. The *simplicity of moral action* was a characteristic doctrine of the Oberlin school and in some respects resembled Emmons' conception as to the "exercises" of the will. Sin and virtue inhere only in acts of the will. It is impossible for sin and virtue to coexist in the same person since the will cannot be divided between two utterly contradictory states. Our choices may alternate since the will is free, but at a given instant of time a person is wholly a sinner or wholly a saint. The obedience of the Christian may be interrupted, but each time that he falls he must do again the first works of repentance before he can be forgiven or restored. Finney's *doctrine of sanctification* was provocative of the greatest discussion and has been thoroughly misunderstood. He was accused of being a perfectionist, but this

he utterly disclaimed.[13] Neither did he teach sanctification in the Wesleyan sense as a second work of grace.[14] Sanctification, he contended, was entire obedience for the time being to the moral law. Sanctification was entire in two senses (1) as present, full obedience to God, and (2) as a continued and abiding obedience or consecration to God. Finney never claimed to have attained to a state of abiding consecration, nor did he encourage others to do so. He simply presented the idea of abiding consecration or obedience as the object of reasonable pursuit in the divine life.

The theology of the Presbyterian church has remained quite rigidly Calvinistic. The Hodges, Charles and Archibald Alexander, of Princeton expounded the older views with great ability and logical skill. Resistance to the New England tendencies in theology led to a disruption of the Presbyterian Church in 1838, Lyman Beecher, Albert Barnes, and Henry B. Smith being the theological leaders of the New School. The New School and Old School Presbyterians, however, were brought together in one body in 1869, since which time there has been a decided tend-

[13] Cf. Autobiography, p. 341, Systematic Theology, Oberlin, 1878, p. 457.
[14] Cf. Autobiography, p. 340.

ency to tone down some of the sterner doctrines of the Westminster Confession, although in the main the denomination has remained loyal to the teachings of the great Genevan divine.

The theology of Methodism is Arminian but anti-Pelagian and strongly emphasizes the doctrine of salvation by grace. Few distinctively original contributions to theology have been made by American Methodism, although the denomination has had able exponents of its distinctive tenets in Miley, Raymond, Buell, and others, who have vindicated the Methodist system of doctrine and have contributed to its influence in the thinking world. Daniel D. Whedon wrote a treatise on the Will in which he contended for human freedom and combated the arguments advanced by Jonathan Edwards and others. Although lacking in the originality, profundity and intellectual acumen which characterized the essay of the great New England divine, this work probably succeeded in reaching a larger circle of readers and helped to turn the tide against determinism.

If Methodism has made no great original contributions to American theology the denomination has exerted a far-reaching in-

fluence in modifying the older Calvinistic conceptions and in relieving the theology of this country from the incubus of fixed fate and total depravity. The Wesleyan doctrine of perfection or sanctification has always remained a peculiar tenet of Methodism and has won comparatively few adherents outside of the denomination.

In recent years what has come to be known as the "New Theology" has attracted a considerable following in various parts of the country. This development of thought originated at Andover Theological Seminary, but at the present time has advocates in nearly all of the leading religious bodies. The "New Theology" is distinguished by its acceptance of the theory of evolution and what are termed the "assured results" of the Higher Criticism. It rejects the verbal inspiration of the Scriptures and is cautious in the acceptance of the supernatural elements in revelation. It accepts the "moral influence" theory of the atonement and emphasizes the ethical in contradistinction to dogmatic views in theology. A marked tendency has also been manifested to accept the doctrine of future probation. Some of the tenets of the "New Theology" have been

advocated by many who would hesitate to accept all of its conclusions.

A diversity of opinion prevails respecting the "New Theology." Its advocates contend that it is in harmony with the modern view of the world and the trend of modern scientific research. On the contrary its opponents declare that the "New Theology" is "new" in name only and is but the reaffirmation in new dress of heresies and errors which are as old as Christianity itself. It would be impossible in such a treatise as this to enter into a discussion of the merits of the case, suffice it to say that time alone will serve to demonstrate the tendencies of the "New Theology" and set forth in clearer light its truth or errors.

CHAPTER XVII.

RELIGIOUS LITERATURE.

The early literature of our country was almost exclusively religious. For general literature the people had neither the leisure nor the inclination. They were too busily engaged in the various duties of a pioneer enterprise and the conditions amidst which they lived were too strenuous to admit of any noteworthy literary activity. It was necessary that homes should be built, the soil reduced to a state of cultivation, protection secured from the hostility of savage tribes, and the foundations laid in their communities and commonwealth. In view of these conditions it is not surprising that there should have been such a paucity in general literature. But religion was the chief object of their endeavors. It was for this that they had forsaken the land of their fathers and had journeyed across the seas to rear a commonwealth upon the virgin soil of a new world. It was natural therefore that expression should have been given to what

most concerned them in the literature of their time.

The first printing press introduced into the colonies was set up at Harvard College in Cambridge, in 1639, and the year following the "Bay Psalm Book," the first important volume printed in the New World, was published. This work was a metrical version of the Psalms designed for use in public worship and was prepared by Revs. Richard Mather, Thomas Welde, and John Elliot, who afterwards became famous as the apostle to the Indians. The poetry of this book was execrable and as a literary achievement it is scarcely deserving of mention save for the fact that it went through seventy editions in Boston, London, and Edinburgh, and for several generations remained the standard hymn book in the Puritan churches.

A characteristic work of the eighteenth century was the "Day of Doom" by Michael Wigglesworth, who for nearly fifty years was pastor at Walden, Massachusetts. This poem, which sets forth the Puritan view of the judgment in all of its most hideous and grewsome details, was published in 1662 and attained a wide popularity.

Several valuable works pertaining to the

beginnings of New England were written at an early date, most notable among which was a "History of Plymouth Plantation," by Governor Bradford of Plymouth Colony. The manuscript of this work long remained in Boston, but during the Revolutionary War it disappeared and for some seventy or eighty years its fate and whereabouts were unknown until finally it was discovered in the library of the Bishop of London at Fulham Palace and for the first time was printed in full. In 1897, through the efforts of Ambassador Bayard, the precious document was transferred by the Bishop of London to the state authorities of Massachusetts. Edward Winslow, Gov. Bradford's successor, wrote "Good News from New England," and John Winthrop, the first governor of Massachusetts Bay, wrote a "History of New England," which sheds a valuable light upon the history of those times. Increase and Cotton Mather, son and grandson of Richard Mather, joint authors of the "Bay Psalm Book," were prolific writers and contributed to the literature of their time. Cotton Mather was a man of varied attainments. He could write in six or seven languages and is said to have written some four hundred works. His *opus maximum* was the "Magnalia Christi

Americana," a history written from a religious standpoint and covering the period from 1620 to 1698. Although this work contains a vast amount of irrelevant material it is indispensable to an understanding of the period which it covers. The Diary of Judge Samuel Sewall is also considered one of the most valuable sources for the history of early New England.

Dry volumes of sermons, such as would scarcely receive attention at the present time, and ponderous works on theology were in constant demand during the colonial period. It would be impossible to attempt to mention these, but the "Orthodox Evangelist," by John Norton, Samuel Willard's "Compleat Body of Divinity," the first folio volume published in America, and the various writings of Jonathan Edwards were among the most widely read.

During the Revolutionary period the attention of the people was centered upon political matters and the chief publications of the time were political tractates and pamphlets. It is worthy of notice, however, that the Continental Congress, in 1777, directed the Committee on Commerce to procure for the various States of the Union twenty thousand English Bibles from Holland,

Scotland, or elsewhere. In 1781 Congress recommended the first English edition of the Bible printed in America, which had lately been published by Robert Aiken of Philadelphia.

With the dawning of the nineteenth century a great impetus was given to religious journalism. At the time of the Great Awakening Prince's Christian History, the first religious periodical in America, was published weekly and rendered an invaluable service in preserving the records of that revival, but after a year or two it was discontinued. In 1800 the Evangelical Magazine was projected at Hartford, Connecticut, and was published monthly for about ten years. In 1803 the Massachusetts Missionary Magazine was started at Boston. A few years later the Panoplist was merged with it and in 1822 the name was changed to the Missionary Herald, under which title it has continued to the present time. Within a few years several other religious magazines were established. These periodicals were of great value to the church and rendered a noteworthy service in the propagation of religion.

Of even greater importance was the origin of the weekly religious newspaper, which has

exerted a profound influence upon the life of the American people. In 1816 the Boston Recorder (afterwards merged with the Congregationalist) was founded in the interests of Congregationalism. The Religious Intelligencer was established the same year at New Haven. Following these were: The Watchman (Baptist) at Boston in 1819; Zion's Herald (Methodist) at Boston in 1822; The New York Observer, 1823; The Christian Advocate, New York, 1826; The Morning Star (Free Will Baptist) Dover, New Hampshire, in 1826; The Reformed Church Messenger, Philadelphia, 1827; The Christian Intelligencer, New York, 1829; and the New York Evangelist in 1829. By 1830 there was scarcely a religious denomination of any importance without a weekly journal to represent its interests and advocate its cause. It would be simply impossible to estimate the influence of these periodicals, upon the editorial staff of which some of the brightest and brainiest men in the church have been employed. By means of the religious newspaper the cause of Christian education has been advanced, home and foreign missions have received the treatment which was their due, the work of the Sunday Schools has been promoted, while the various

activities of the church as well as the manifold interests of religion have been accorded adequate consideration. In no other way would it have been possible to have accomplished the results which have been achieved through the columns of the religious press.

For the publication and dissemination of denominational literature the various religious bodies from time to time have established publishing houses in the important centers of the country. The Methodists were the first to undertake this work. In 1788 John Dickins being appointed to a church in Philadelphia was designated book steward. Soon after he commenced the work of publication, loaning to the church a capital of six hundred dollars. This was the commencement of the Methodist Book Concern, which was moved to New York City in 1804. Since that time numerous branches have been established in various cities throughout the country. The Baptist Society commenced its history in 1824, although the Evangelical Tract Society, a denominational society in New England, had attempted a similar work a few years previously. In 1829 the American Doctrinal Tract Society was organized by the Congregationalists, but the name was changed twenty-five years later to the Con-

gregational Board of Publication. This Board was merged with the Massachusetts Sunday School Society, in 1868, under the name of the Congregational Sunday School and Publishing Society. The work of the Presbyterian Board of Publication and Sunday School Work originated in 1840. Other denominations have followed and gigantic publishing interests are now carried on in this manner.

Interest in the circulation of religious literature in the form of tracts and otherwise as a means for evangelization led to the formation of interdenominational societies for this purpose. The earliest of these was the Massachusetts Society for Promoting Christian Knowledge, which was organized in 1803 at the suggestion of Lieutenant-Governor Phillips. Four years later the Connecticut Religious Tract Society was organized at New Haven. In 1808 the Vermont Religious Tract Society was formed at Middlebury. The New York Religious Tract Society was organized in 1812 and the American Tract Society of Boston in 1814. These two societies were merged, in 1825, under the name of the American Tract Society, which has long continued as the chief interdenominational agency in the work of

colportage and the dissemination of religious literature.

Contemporaneous with the organization of tract societies was the formation of societies for the circulation of the Scriptures. The Philadelphia Bible Society was formed in 1808; the Connecticut, Massachusetts, and New Jersey Societies in 1809; and the New York (City) Society in 1810. By 1816 there were one hundred and thirty-two state and local societies throughout the country. That year the American Bible Society was formed. The organization of this society was brought about chiefly through the influence of Samuel J. Mills. During the trips which he had made to the West and South in 1812-1813 and 1814-1815 he was deeply impressed with the religious destitution which he found and on his return in 1815 he recommended the organization of a National Bible Society with auxiliaries in every town and city. In response to his suggestion a convention was called in New York City, May 8, 1816, which resulted in the organization of the American Bible Society with the sole object "to encourage a wider circulation of the Holy Scriptures." In 1829 the Society undertook the task of supplying every family in the United States with a copy of the Scriptures

within two years. More than half a million Bibles were thus distributed and by 1832 it was announced that the work had practically been completed. The same work has since been repeated.

During the past century there has been a noteworthy activity in the different departments of religious literature. In dogmatics there has never been a lack. Voluminous and ponderous treatises on theology have been written but with a few well known exceptions these have soon been relegated to the past. The reason is obvious. Changing conditions in our intellectual life require readjustments and the truth must be fresh forged to meet the needs of each new age. Systems of theology must be reconstructed from time to time, otherwise they would cease to be vital and thereby fail in the accomplishment of their purpose.

"Our little systems have their day;
They have their day and cease to be:
They are but broken lights of thee,
And thou, O Lord, art more than they."[1]

The more notable contributions of the past have already received consideration in a pre-

[1] In Memoriam, Tennyson's Works. (Macmillan's Edition), p. 242.

ceding chapter, but within recent years several volumes have appeared which are deserving of mention, such as Elisha Mulford's "The Republic of God," Augustus H. Strong's "Systematic Theology," Lewis F. Stearns' "The Evidence of Christian Experience," James H. Fairchild's "Elements of Theology," William Newton Clarke's "An Outline of Christian Theology," and Henry Churchill King's "Reconstruction in Theology." These and other works have enabled men to view theology from the intellectual standpoint of our time and have contributed thereby to an intelligent and virile faith.

In Apologetics Samuel Harris has written "The Philosophical Basis of Theism" and "The Self Revelation of God." George Park Fisher has rendered a valuable and important service in his "Ground of Theistic and Christian Belief" and his "Supernatural Origin of Christianity." Numerous works on "Christian Evidences" have appeared, those of Archibald Alexander, Bishop McIlvaine, Mark Hopkins, and G. Frederick Wright being among the best known.

In the realm of Biblical scholarship there have been valuable contributions from those made by Moses Stuart of Andover Theological Seminary and his pupil, Edward

Robinson of Union Seminary, New York, to those of later times such as the writings of the late Ezra Abbot of Harvard, Caspar Rene Gregory, and the lamented William Rainey Harper of the University of Chicago. The higher criticism has been a much mooted question and has called forth considerable controversial literature, the most noteworthy, perhaps, being the works of Charles H. Briggs of Union Seminary, and the late William H. Green of Princeton, who wrote from opposite standpoints.

In church history, the late Philip Schaff's "History of the Christian Church" is a work at once scholarly, monumental in its character, comprehensive in its scope, and a worthy successor to the writings of Neander, the great German church historian. Valuable but less voluminous histories of the church have been written by George P. Fisher, Bishop John F. Hurst and John W. Moncrief. Numerous denominational histories have appeared, those of Abel Stevens, Ezra H. Gillett and Henry M. Dexter being considered among the most valuable.

Sociology is a study of more recent origin, but numerous contributions to Christian Sociology have already been made in the writings of Washington Gladden, Lyman

Abbott, Prof. Richard T. Ely, Charles R. Henderson, and others.

The Hymnology of the church universal has been greatly enriched by the various productions of American hymn writers. Samson Occum, the Mohegan Indian preacher, wrote one of the earliest American hymns:

"Awakened by Sinai's awful sound,
My soul in bonds of guilt I found,
And knew not where to go;
One solemn truth increased my pain,
'The sinner must be born again,'
Or sink to endless woe."

Samuel Davies, who succeeded Jonathan Edwards as president of Princeton, wrote:

"Lord I am thine, entirely thine."

Timothy Dwight, the preacher, theologian, and educator, prepared a revised version of *"Watts' Psalms"* to which he added a number of his own compositions, the best known of which is:

"I love thy Kingdom, Lord!
The house of thine abode,
The church our blest Redeemer saved
With his own precious blood."

Dr. William Croswell was the author of the well known hymn:

"Lord, lead the way the Savior went."

Bishop George W. Doane of the Episcopal Church wrote:

"Softly now the light of day."

A number of hymns were written by Phœbe Cary but her best known composition is:

"One sweetly solemn thought."

Edward H. Sears' hymns:

"Calm on the listening ear of night."

and:

"It came upon the midnight clear,"

are well and favorably known.

George W. Duffield, Jr., was the author of:

"Stand up, stand up for Jesus."

Samuel F. Smith was the author of a number of well known hymns, none of which ever attained a popularity equal to that of his:

"My Country, 'tis of thee."

A number of other hymn writers have contributed to this department of religious

literature, but the best known of American hymn authors was Ray Palmer, who wrote:

"My faith looks up to thee,
Thou Lamb of Calvary,
Savior divine!
Now hear me while I pray,
Take all my guilt away,
Oh, let me from this day
Be wholly thine!"

CHAPTER XVIII.

THE INFLUENCE OF RELIGION UPON OUR NATIONAL LIFE.

In no country has religion exerted a greater influence in shaping the character and institutions of the people than in our own. The founders of the American commonwealth were men deeply imbued with religious aims and motives. The early settlers of New England came not for the sake of material gain nor with hopes of worldly advantage, but that they might set up their own religious institutions and pursue their own religious ideals without interference from civil authority. As John Richard Greene, the English historian, has said: "They were driven forth from their fatherland, not by earthly want, or by greed of gold, or by the lust of adventure, but by the fear of God and the zeal of godly worship."[1]

Our educational institutions from the elementary schools upward were established, as we have seen, not for the sake of learning

[1] A Short History of the English People, II, p. 64.

alone but to promote and foster an intelligent Christianity. It is a fact of deep significance that prior to the struggle for Independence every institution of higher learning in this country save one was founded with distinctively religious purposes and principles. Since that time more than three-fourths of the colleges which have been established have been Christian colleges. While religious instruction, lest it should be sectarian and intolerant, has been excluded from our public schools, these schools, instead of being godless and irreligious, as the Roman Catholics would have us believe, are pervaded by a religious spirit and are dominated by Christian ideals.

The influence of religion and the church has been manifest in the civic life of the nation. The solemn "Compact" entered into by our Pilgrim Fathers on board of the Mayflower, in which they covenanted and combined to form "a civill body politike" and which is recognized as the forerunner of American constitutional liberty, was but the application of the government of their church to the government of the state. It is unnecessary to emphasize the fact that the old New England town meeting which lies at the basis of our free institutions was

modeled upon the democratic principles of the New England churches, nor need we give especial weight to the tradition that Thomas Jefferson developed his ideas of civil government, which he afterwards embodied in the Declaration of Independence, from the democratic government of a Baptist church with which he was acquainted. In the colonial days church and state were intimately associated and each reacted upon the other, so that there is abundant evidence to show how important a part religion has played in the making of our nation.

During the crises of our national life the influences of religion have not been wanting. In the conflict between the colonies and the mother country, the clergy were the most ardent advocates of the patriot cause and their sermons rang out like clarion calls to resist the tyranny of parliament and king. Of the preaching in those days it was said to have been "rather martial than sanctifying and spiritual." The needs of the hour, however, were a sufficient justification of the stand taken in the pulpit, for it was felt that even the church was not safe from the aggressions of the king. The Declaration of Independence itself was but the outgrowth of that spirit of freedom which had prompted

the early colonists to forsake their ancestral homes that in a new world liberty of conscience might be theirs. During the Revolutionary struggle the clergy continued to bear an active and conspicuous part. At the head of the troops drawn up in battle array they invoked the blessings of the Great Jehovah and then side by side with their parishioners they fought and dyed the soil of freedom with their blood.

In 1774 the Provincial Congress of Massachusetts addressed a circular letter to the clergy of the colony, calling upon them for co-operation and assistance in the impending struggle. Prayers were offered regularly in the Continental Congress and on June 12th, 1775, this body in recognition of the "indispensable duty devoutly to acknowledge God's superintending providence, especially in times of impending danger and public calamity" recommended that all of the English colonies observe the 20th of July following "as a day of public humiliation, fasting and prayer; that we may with united hearts and voices, unfeignedly confess and deplore our many sins; and offer up our joint supplications to the all-wise, omnipotent, and merciful Disposer of all events; humbly beseeching him to forgive our in-

iquities, to remove our present calamities, (and) to avert those desolating judgments with which we are threatened."[2]

Had it not been for their dependence upon the God of nations and the God of battles it does not seem probable that the colonists ever could have been successful in that mighty struggle. As Prof. Edwards A. Park has wisely observed—"it is rational to suppose that if the frequent prayer of the sanctuary had not been sent up to heaven in behalf of our forlorn troops, they had fainted under the prolonged severity of their contest."[3]

After the conflict had ended and it became necessary to establish a permanent government, at the constitutional convention assembled in Philadelphia, Benjamin Franklin arose and in making a motion for daily prayers in that body said: "In the beginning of the contest with Great Britain, when we were sensible of danger, we had daily prayer in this room for divine protection. Our prayers, sir, were heard, and they were graciously answered. All of us who were engaged in the struggle must have observed

[2] Journal of the Continental Congress, Vol. II, p. 87. (Washington, 1905.)

[3] Sermon on "Indebtedness of the State to the Clergy," in Memorial Collection of Sermons, p.164.

the frequent instances of a superintending Providence in our favor. To that kind Providence we owe this happy opportunity of consulting in peace on the means of establishing our future national felicity. And have we now forgotten this powerful Friend? Or do we imagine that we no longer need his assistance? I have lived, sir, a long time, and the longer I live the more convincing proofs I see of the truth that God governs in the affairs of men. And if a sparrow cannot fall to the ground without his notice, is it possible that an empire can rise without his aid? We have been assured, sir, in the sacred writings, that 'except the Lord build the house, they labor in vain that build it.' I firmly believe this; and I also believe that without his concurring aid we shall succeed, in this political building no better than the builders of Babel."[4]

Franklin was not a man especially inclined towards religion and although the motion was lost truer words than these were never spoken. The basic principle of national prosperity and national security is righteousness, and no government can long

[4] Madison's Debates on the Federal Constitution, in Vol. V. of Elliot's Debates, pp. 253, 254.

endure when its administration is divorced from virtue.

The words of Washington in his farewell address, spoken as they were at a time when a tide of French infidelity was sweeping in like a flood, are significant: "Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens. The mere politician, equally with the pious man, ought to respect and cherish them. A volume could not trace all their connections with private and public felicity. Let it be simply asked, where is the security for prosperity, for reputation, for life, if the sense of religious obligation desert the oaths which are the instruments of investigation in courts of justice? And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that

national morality can prevail in exclusion of religious liberty."[5]

Not only in the early days of the republic but in the subsequent development of our nation religion has been a potent factor and is to be reckoned among the formative forces which were operative in the building up of a growing empire in the West and Middle West. Across the mountains, through the forests, and out into the broad prairies, wherever new settlements and territories were springing into existence the gospel was carried. Side by side with the pioneer settlers the circuit-rider and the home-missionary have gone to lay the foundations of a Christian civilization. At times a religious destitution has prevailed over wide areas of territory, but into the waste places these pioneers of the gospel have gone, so that side by side with the schoolhouse and civic institutions have appeared the church and the institutions of religion. It would be simply impossible to estimate the influence exerted by the circuit-rider and the home-missionary upon the life of the Central and Western States. "The captains of industry," said John Henry Barrows, "and the leaders in commercial expansion have not done so

[5] Bancroft's Life of Washington, p. 449.

much to make ours the greatest nation as have the Christian pioneers who have carried the gospel through forest and over mountain and prairie from Maine to California, from Minnesota to Florida."

In the great movements for moral reform the influence of religion has been far-reaching. During the Civil War the churches of the North freely gave their sons for the preservation of the Union. Numerous instances are on record of churches in which every member capable of bearing arms was at the front engaged in the service of our country. Back of the whole anti-slavery struggle were the religious instincts and sensibilities of the American people. The majority of the early agents of the Anti-slavery Society were ministers of the gospel. When the Kansas-Nebraska bill, opening those territories to slavery, should their inhabitants so decide, was passed, the clergy of New England almost unanimously protested against it. Although there were times when the church as an organization seemed sluggish and apathetic we should never forget that it was the quickened conscience of the American people which triumphed in the Civil War and destroyed forever the iniquity of human servitude in this land.

The principles of religion have been a part of the warp and woof from which the national fabric has been woven. Throughout the history of this republic religion has done much to shape our national ideals and to mold the opinions of our people. With scarcely more than an exception the presidents of the United States have acknowledged their belief in the Christian faith, while an overwhelming majority of the statesmen who have had an influence in determining our public policies have been favorably disposed towards religion. In manifold ways the influence of Christianity has impressed itself upon the life and character of the American people. Indeed science, art and literature have had no such vital connection with the public welfare in this country as have the precepts and principles of religion. Because of the prevalence of those principles ours is a Christian nation today. Christian not in the sense that all of our citizens are avowedly such, but Christian in the sense that the ideals of our people in the main are pre-eminently Christian.

The hope and security of our republic rest upon the principles of religion. To be sure there are unsolved problems today and

subsequent ages will also have problems with which to contend, but as the glory of our nation in the past has been due to the triumph of Christian principles, so the glory of our nation in the ages yet to come will be dependent upon our loyalty and devotion to these principles, for "righteousness exalteth a nation, but sin is a reproach to any people."

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